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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS. BOSTON, SATURDAY, DECEMBER 21, 1844. VOL. XXIII.—NO. 51.

For the Register.

BIBLE THEOSPHY. NO. VIII.

DOCTRINE OF RETRIBUTION.

We have already taken the position that the Bible teaches the doctrine of a divine moral government over mankind. This doctrine, however, may be understood in so general a sense as to admit some varieties of construction. And the obvious fact is that different constructions are put upon it in different portions of the Holy Scriptures. We will take notice of the four following varieties. 1. That inculcated in the books of Deuteronomy, the Psalms and Proverbs. 2. That put forth in the book of Job. 3. That, in the book of Ecclesiastes. 4. That which is given in the New Testament.

1. The doctrine of retribution apparent in the books first mentioned is—to speak in general terms—that of an equable and exact recompense throughout the whole course of the present life. The best man enjoys the greatest share of outward prosperity. The wicked man is always under the frown of providence. We may take the first psalm as an example of this variety of doctrine, which was, probably, the one among the Jews. 'Blessed is the man who walketh not in the counsel of the ungodly—but whose delight is in the law of the Lord. He shall be like a tree *planted by the rivers of water which bringeth forth its fruit* in its season, and its leaf *shall not* wither. Whatsoever he doeth *shall* prosper. But the ungodly are not so: They are like the chaff which the wind driveth away.—For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.' The doctrine is here stated with perspicuity. *Whatsoever the righteous man doth shall prosper.* He shall be constantly and continually blest in person and outward estate. But the race of the ungodly is the entire opposite. He is as the chaff driven by the wind and consumed in the fire.

Though this was, manifestly, the popular doctrine, yet there were thinking and observant men, who could not reconcile it with all the dispensations of divine providence. The facts of the world evinced that all men were not always either prospered on the one hand, or afflicted on the other, accordingly as they were righteous or wicked. Hence arose, in their minds, perplexity and doubt. This was the great moral problem of the times.

2. The book of Job was written for the express purpose of discussing this subject and settling it, if possible, on its true foundations. The point is warmly disputed between Job and his three friends. The latter take the popular side of the question and contend that God, being perfectly just, renders to men an equable and uniform recompense: that a man's character may be safely inferred from *the kind* of providential dispensations meted out unto him. And they applied this doctrine to the case of the man with whom they were communing. They adjudged him to have been a wicked man on the ground that providence had sorely afflicted him. This was their position. But Job strongly dissented from them and disputed their doctrine. He alleged that the wicked sometimes, if not often, realized great and long continued prosperity. They 'lived, became mighty in power, nor was the chastening of God upon them.' And, on the other hand, the righteous were severely chastened. His own case was a conspicuous one. His adversity was bitter and extraordinary. Yet he solemnly and stedfastly protested his own integrity. He was one who had sincerely wrought righteousness and never lived in the practice of any concealed iniquity. This was Job's position. And thus far he was, doubtless, on the foundation of truth. But he took another and a presumptuous step; affirming that *God had done him injustice*. This was the man's error. His extreme sufferings had plunged him into a vortex of monomania, not unlike that to which the amiable Cowper was driven by the astute and rugged features of Calvinism. This eminent poet, while he believed himself to have been, by the grace of God, both elected to eternal life, and converted from a state of sin, adopted the conclusion that, by some strange act of destiny, he was fated to inevitable perdition. And Job, while he clearly recognized the pure and adorable rectitude of God, complained of having deep injustice from him. He confessed, however, that his words were those of one who had become 'desperate.'

The two parties in this disputation remaining each in their widely dissentient opinions, a third is introduced in the person of Elihu, who, doubtless, represents the views of the author of the book. He is exceedingly dissatisfied both with Job and the other three. Job had justified himself at God's expense. This was a culpable and grievous mistake. The trio had adjudged Job to be a wicked man, but had failed to answer him by disproving his allegations or refuting his reasoning. He proceeds to reprove both parties by the consideration that God, being perfect, cannot do wrong; that his providence is always good, though sometimes perplexing and mysterious: that the wicked are ultimately damaged by their prosperity and the righteous benefited by their afflictions. These adversities are for good, not for evil. 'He is chastened with pain upon his bed. His flesh is consumed away; his bones stick out. His soul draweth near unto the grave. If there be a messenger with him, an interpreter, to show unto man his uprightness, then he is gracious unto him and saith, deliver him from going down to the grave, for I have found a ransom. His flesh shall be fresher than a child's; he shall return to the days of his youth. Lo, all these worketh God oftentimes with man, to bring back his soul from the pit to be enlightened with the light of the living.' The sublime speech, put into the mouth of the Almighty, speaking from the thunder cloud, confirms the doctrine of Elihu, the mediator between the intemperate disputants. By depicting in vivid colors God's incomparable power and most adorable wisdom, it enjoins entire submission to his will, accompanied with unwavering trust in his rectitude and perfection.

3. The author of the 'Ecclesiastes' takes somewhat a different view of the character of divine providence. He is perplexed with the fact that the world is so full of troubles. 'All is vanity and vexation of spirit.' The evil is inveterate and unmendable. Men of the most exemplary discretion, diligence and wisdom, meet with disappointments and vexations. And even when successful, the anticipated good is finally defeated. Prosperity itself becomes unavailable. Pleasures themselves become insipid in the enjoyment. In every luxury there is dissatisfaction. The wise father accumulates wealth which goes into the hands of his foolish son. 'Riches are laid up for the owner to his hurt.' One man labors and another gets the profits. These are some of the numerous vanities and vexations of the world. Yet there is order at the bottom. The world could not have been better constructed. 'I know that whatsoever God doeth, it shall be forever; nothing can be added to it; nothing taken from it.' Man can find out nothing after Him.' 'Though there be just men who perish in their righteousness, and wicked men who prolong their days in their wickedness; yet surely I know it shall be well with them that fear God; but it shall not be well with the wicked, because he feareth not.' Therefore, let no man be disheartened, and sink down on the bed of sloth and despair. 'Go thy way, eat thy bread with joy, and drink thy wine with a merry heart. Let thy garments be always white, and thy head lack no ointment. Live joyfully with the wife whom thou lovest all thy days, for that is thy portion in life, and in thy labor.'

The amount is that men should entertain but moderate expectations. They should be comparatively indifferent in regard to worldly prosperity, yet not indifferent to true wisdom. To live well is to accomplish life's best purpose. Now let us hear the conclusion of the whole matter; 'fear God and keep His commandments for this is the whole duty of man. For God will judge and recompense every act, however secret it may be, whether good or evil.' Men will be rewarded according to their works.

4. What did our Savior and the Apostles teach on the subject of providential retribution in the present world? They taught men to make but small account of earthly prosperity, of being 'blessed in their basket and store.' 'In the world, ye shall have tribulation.' But with this premonition, the doctrine of a just retribution, even in the present life, was uniformly declared. 'As a man soweth, so shall he also reap.' 'Whoso forsaketh wife and children, houses and lands, for my sake, shall receive manifold more in the present time, and in the world to come, everlasting life.' The retribution might not be in earthly goods; in wealth, honor and the plaudits of the multitude; but 'in righteousness, peace and joy in the Holy Ghost;' a compensation in the coin of the kingdom of heaven. 'Peace I leave with you; my peace I give unto you.' 'Let not your heart be sorrowful nor afraid.' 'Whatsoever ye shall ask the Father in my name, He will give.' 'Ask, that ye may receive, and that your joy may be full. 'Lo, I am with you always, even to the end of the world.'

The doctrine of providential retribution cannot be duly adjusted without taking into account the different descriptions of constitutional laws to which all men are subject. There are *physical* laws, as imperative as *the moral*. A man may be exemplary for his observance of the laws of uprightness, devotion and charity; yet, nevertheless, negligent of those physical means which are the conditions of health and outward prosperity. The obedience of one description of God's laws will not avail to defend against the penal consequences of violating the other. A morally good man may be deficient in prudence, discretion and knowledge of the physical world. His ignorance and inattention, in these respects, may subject him to poverty, bereavement, disease and premature exit from the world.

There is, moreover, the close *relation* of kindred, companions and co-partners. A default on the part of a husband, a father, or a wife, may bring disaster on the whole family. The failure of one man in business may bring down half a dozen others to the same depth with himself. Feeble and sickly parents, by the law of traduction, communicate diseased constitutions to their offspring. A man sagacious and efficient for the accumulation of wealth, and even for the discharge of the duties of a learned profession, may marry a stupid wife for the sake of having a sycophant and a drudge. The probable consequence will be that he will have stupid children, to whom his wealth will descend and be blown away by the winds. The remark has often been made; 'that every thing has its price;' has its appropriate cause. It must, in some sense and manner, be *purchased*. And in a similar manner, is every misfortune *incurred*. The greatest of all men has said; 'verily they have their reward.' They reap what they sow. 'Men do not gather grapes from thorns; nor figs from thistles.' Obedience to physical laws, procures physical good. Adhesion to maxims of wordly prudence, procures worldly advantages. Conformity to moral and religious truth, procures treasures in heaven, 'incorruptible, undefiled, not fading away.' Yet personal virtues and faults are not always confined, in their results, to their personal subjects. It is not universally the fact that the very same soul which sinneth is the only soul which pays for it the penalty of death. There is a measure of *federalism* in the social and moral constitution of the human world. And thus is it that parents and rulers do, to no small extent, hold in their hands the destinies of their children and people.

S. F.

'THE CHRISTIAN IN HIS CLOSET.'

Rev. Mr. Brooks proposes to publish a new devotional work, 'The Christian in his Closet,' &c. The work is already in press.

The following proof sheet has been handed to us for publication, for the purpose of calling attention to the work, and giving some idea of its character.

PRAYER FOR CHRISTIAN LIGHT.

Father of lights, and God of all grace, in the truest humility would I prostrate myself before thy throne. God, be merciful to me a sinner, in the name of that Divine Redeemer, who died on the cross for my salvation, I now come in my poverty to ask for celestial riches, in my blindness to ask for heavenly guidance, in my resolutions to ask an approving smile, and in my efforts to ask a Father's aid.—Vouchsafe, O God, to hear the outpourings of my spirit.

I ask for light, the light of thine everlasting truth, the light that ever comes from thee, and is ever reflected in the face of Jesus Christ. As thy spirit moved in the beginning on the face of the waters, so let it now move over my soul, and may there be that new creation which thou canst look upon and see to be good.

It is at this moment the first and earnest prayer of my heart that I may know thee. O grant that I may know thee as Jesus Christ knew thee, and may become one with thee on earth as he was one with thee. Fervently do I pray that I may see thee as thou art revealed in the greatness and harmony of nature, in the powers and hopes of the soul, in the love and immortality of the Gospel. While the universe is filled with life, and all life tends to thee its centre, let me feel that I am forever to live and move and have my being in thee. In thy power let me see my future strength, in thy wisdom my future plans, and in thy love my future heaven. Thus, O God, reveal to me anew the sacred truth, that I am made in thine image, and should reflect it forever; and thus may I know thee, the only living and true God, whom to know is life eternal.

It is also the deep prayer of my spirit that I may know Jesus Christ. O may I know him as the light of the world, as the true spiritual life, as the perfect representative of heaven, and as the leader in immortal hopes. I pray thee, give to my eye of faith a clearer vision of the great Redeemer. Help me to see him as the Son of God and the friend of man; as the only Mediator, and the all-sufficient Savior; and while every day reveals him more and more to me as the representative of God on earth, and the representative of man in heaven, may I so fully comprehend his offers of salvation, as to know that I can enjoy him only so far as I am like him.

Former of my body, and Father of my spirit, I pray for self-knowledge. O thou who hast caused light to shine out of darkness, do thou shine into my heart, that I may see myself as thou seest me. Help me to understand the harmony which should reign between my physical, intellectual, and moral powers, and help me to hold each in its proper place. May I watch more carefully the latent springs of action, and weigh more justly the motives that move me.—Let no ungoverned passion, or party prejudice, or debasing custom, have dominion over my soul. O, grant that I may have the Savior's clear apprehension of eternal principles, and his steady purpose to follow them, so that I may be like him, pure, holy, harmless and undefiled.—Thus, O God, living in harmony with thee, in harmony with Jesus Christ, and in harmony with thy universe, may my life become an expression of thy will, as my nature is an expression of thy wisdom. O God, may I study the Scriptures by that spirit in which they were written and do thou cause the day of heaven to dawn in my soul and the day-star of religion to rise in my heart, so that my path, illumined by the Sun of Righteousness, may be that path of the just, which shines brighter and brighter continually.

My Father, it is the earnest wish of thy child to become a fellow-worker with thee in advancing light, holiness and love in thy world. Believing that more truth is yet to break forth from thy holy word and from the hearts of thy children, O let me be ever ready to join the friends of Christian progress, and do all I can to strengthen their hands and encourage their hearts.—Grant, I beseech thee, that all thine offspring may breathe the Savior's spirit, and live the Savior's life; and thus may thy church on earth be a true reflection of the church in heaven.

Great God, from thee I came, in thee I live, to thee I tend; O grant that the first law of my being, which binds me to thee, may lead me to love thee with all my heart and all my soul and all my strength, and that the second, which binds me to thy children, may lead me to love my neighbor as myself. Thus may Christ be formed in my soul, and I become heir with him in all that can be revealed in the everlasting future.

Fountain of light, enlighten my darkness; Source of strength, strengthen my weakness; Father of mercies, pardon my sins; God of heaven, lead me to thyself. Amen.

HARRIET MARTINEAU—MESMERISM.

The London papers by the Britannia state that Miss Martineau, the well-known authoress, has been highly benefited of late by mesmerism. I have been told of a letter from her to a friend in this country, in which she abundantly confirms the report. She had been given over by her physicians, who told her that medicine could afford her no relief. She had been confined for many months to her chamber, which, as she says, she never expected to quit, 'unless in her coffin.' She had been unable during that time to procure even an hour's sleep, except through the aid of laudanum. The consequence was, that both her mental and physical powers were fast yielding to a painful, and, as it was believed, utterly incurable disease. At length it occurred to her to try mesmerism.—The experiment was made, and it was successful. Although not thrown by it into the state of trance of which we hear such wonders, a gentle and refreshing sleep was induced, which lasted twelve hours. On its termination her physician declared that such had been the change in her whole nervous system that they ventured to entertain hopes of a cure. The mesmeric process was continued at various intervals; and now the distinguished patient has so far recovered that, from not being able to walk across her room, she can, in her own language, 'walk three miles at a time with a relish.' 'I cannot be thankful enough,' she says, '*for such a resurrection.*' Miss Martineau, as all who know her will admit, is not a person of a fanciful or imaginative temperament. Her case will probably induce many to regard with more respect and attention a science, the believers in which, although Cuvier and La Place may be found among the number, are often classed with Mormons, Millerites, and other fanatics. The following intimation, from the London Literary Gazette, of the present condition of this science in London, is perfectly applicable at this moment to New York: 'Mesmerism, which has rapidly assumed a vigorous vitality, and the reality and utility of which have, despite the shallow wit of unphilosophical critics, been maintained by a number of cautious and practical men, is for the moment retarded in its progress *by public exhibition of its often painful phenomena*; and hurried, on the other hand, to a maturity that has no real foundation by enthusiastic followers, whose intellects have apparently never been trained to the severity of scientific investigation.' This is a brief but sensible view of the whole matter.

[N. Y. Cor. Nat. Intel.

THE LORD'S DAY.

At the National Convention of the Friends of the Lord's Day, which met lately in Baltimore, Hon. J. Q. Adams presiding, an address was made to the People of the Union, from which the following paragraphs are extracted:—

"But were there on such revelation, and were we compelled to trace back from effects to causes, so manifold are the Sabbath blessings, so complete its adaptation to our physical, social, and moral necessities, we could not fail to refer its origin to Him who made man, and who knew his wants as his Creator alone could know them. That is was made for man as man, is proved by all its bearings upon all his wants.

As a period of rest after six days continuous toil, it is *indispensable to the laborer*. Without this gracious interval his health and vigor prematurely decay as certainly, although not as speedily, as if debarred from the refreshment of sleep; and health and vigor are the poor man's capital. The statistics now so greatly accumulated that we cease to gather them, showing the fearful waste of life in those employments which no such suspension, are full of warning and instruction. Sad indeed is the lot of the laborer without this jubilee of the week to recruit his exhausted energies; when he may wipe the sweat from his brow and lift up his body and lift up his spirit, alike bowed down by daily toil.

Nor is this interval of repose, as a law of our physical nature, less necessary to *intellectual* occupations. The mind must be statedly unladen of its cares, as the body of its burdens, or a similar penalty must be endured. The ordinary effects of systematic violations of the Lord's Day, by men of business or professional men, are less clearness of perception and power of discrimination, and soundness of judgment, and generally by a diminution of intellectual vigor; often followed by a sudden breaking down of the over-tasked mental faculties; in other instances the results are lunacy or self-murder. In short, moral and religious considerations apart, nothing is gained by a violation of the Divine command—a truth often learned too late. If a man would make the most of himself in all respects, he will do well to remember the Sabbate day to keep it holy.

But the demands of *our moral and social nature* for the blessings of a sanctified Sabbath are still more imperative, and take hold of higher results. We cannot dispense with this pause from the ceaseless pursuit of pleasure, gain a distinction—we need it to moderate our passions, to chasten our desires, to purify our motives, to elevate our aims, and to seek the salvation of our souls. It is here the Sabbath chiefly discloses the divinity of its origin and the benevolence of its purpose.

It speaks in God's name to the tide of worldliness—"thus far shalt thou come, but to farther;" and communes with him of eternal retributions—points his burdened conscience to the only Savior, and to that Heaven whose endless felicities none shall know but the pure in heart and the pure in life. In its legitimate observance it is a season of hushed passions and of tranquil enjoyment, disposing the heart to kindness and good will—a season for the affectionate instruction of the young in their duties to God and their fellow-beings—for the privileges of private and social worship—attendance upon the instructions of an intelligent Christian ministry, and of devout reading the inspired words of truth and love in the holy volume. The subjects of thought and conversation are pure and elevating in their nature, and it would be strange, indeed, if the Sabbath sun as it sets upon a family or community who thus had hallowed its hours of light, did not leave them happier, wiser and better than when he rose. Can any doubt the effects of a day thus spent on mental and moral character, or the power of that restraint which it throws over the conduct? Nearly three entire years, or one seventh of the life of every young man, who leaves his home on reaching the age of manhood, has been spent under such influences. These are not the families, nor these the individuals, who are nuisances in society. It is not he who fears God, and keeps his Sabbath, that robs his neighbor or murders him—every body knows that; nor is his place among the debased of his species in any respect, or any where—least of all here. You cannot keep a man ignorant or brutish in this country if you give him his Sabbath and he observes it according to his Maker's will. He will be raised by its concentrated influences, and will understand and value his civil and political rights, and will respect the rights of others. The wily demagogue must seek some where else his tool or his victim.

With a population thus nurtured, we all feel that our laws would be obeyed and our liberties as a nation safe; but there can be no such without the Sabbath and its appropriate sanctification, and there is no such where it is unknown, and unhonored. We beseech our fellow citizens to maturely consider this conclusion of the facts which have inevitably involved it.

In conclusion, we would ask of our fellow citizens their influence, their kind persuasions, and above all their blameless example in aid of this cause, to the furtherence of which so many and so various considerations prompt us. The world has never witnessed the spectacle of an universal obedience to the Sabbath in any country; and its full power to bless a nation is yet unrevealed. In no other land can the trial be made with such encouragements as in this, and with such power of example to the world—for if successful here it will be the voluntary decision of a free people.

It was the remark of one of the ablest and purest of those foreigners who came to our aid in the days of revolutionary peril, and who made his home, and recently his grave among us—the late venerable Duponceau, of Philadelphia—that of all we claimed as characteristic, our observance of the Sabbath is the only one truly national and American, and for this cause, if for no other, he trusted it would never lose its hold on our affections and patriotism.

'MIND AMONG THE SPINDLES,'

A Miscellany, wholly composed by the Factory Girls, selected from the Lowell Offering.'

We noticed this pleasant little book in our last Register, and particularly referred to the Preface by the English editor. The following is the letter from Harriet Martineau, written in answer to the editor's request, and exhibiting a graphic and highly interesting picture of the actual condition of things, both in Lowell and Waltham, as seen by her in her visit of inquiry to those places. It is a graceful conclusion to the Preface of the work; and we are certain our readers will peruse it with pleasure.

TYNEMOUTH, May 20, 1844.

MY DEAR FRIEND,—Your interest in this Lowell book can scarcely equal mine; for I have seen the factory girls in their Lyceum, and have gone over the cotton-mills at Waltham, and made myself familiar on the spot with factory life in New England; so that in reading the 'Offering,' I saw again in my memory the streets of houses built by the earnings of the girls, the church which is their property, and the girls themselves trooping to the mill, with their healthy countenances, and their neat dress and quiet manners, resembling those of the tradesman class of our country.

My visit to Lowell was merely for one day, in company with Mr. Emerson's party,—he, (the pride and boast of New England as an author and philosopher) being engaged by the Lowell factory people to lecture to them, in a winter course of historical biography. Of course the lectures were delivered in the evening, after the mills were closed. The girls were then working seventy hours a week, yet, as I looked at the large audience (and I attended more to them than to the lecture) I saw no signs of weariness among any of them. There they sat, row behind row, in their own Lyceum—a large hall, wainscoted with mahogany, the platform carpeted, well lighted, provided with a handsome table, desk, and seat, and adorned with portraits of a few worthies, and as they thus sat listening to their lecturer, all wakeful and interested, all well-dressed and ladylike, I could not but feel my heart swell at the thought, of what such a sight would be with us.

The difference is not in rank, for these young people were all daughters of parents who earn their bread with their own hands. It is not in the amount of wages, however usual that supposition is, for they were then earning from one to three dollars a-week, besides their food; the children one dollar (4s. 3d.) the second rate workers two dollars, and the best three: the cost of their dress and necessary comforts being much above what the same class expend in this country. It is not in the amount of toil; for, as I have said, they worked seventy clear hours per week. The difference was in their superior culture. Their minds are kept fresh, and strong, and free by knowledge and power of thought; and this is the reason why they are not worn and depressed under their labors. They begin with a poorer chance for health than our people; for the health of the New England women generally is not good, owing to circumstances of climate and other influences; but among the 3800 women and girls in the Lowell mills when I was there, the average of health was not lower than elsewhere; and the disease which was most mischievous was the same that proves most fatal over the whole country—consumption; while there were no complaints peculiar to mill life.

At Waltham, where I saw the mills, and conversed with the people, I had an opportunity of observing the invigorating effects of MIND in a life of labor. Twice the wages, and half the toil would not have made the girls I saw, happy and healthy, without that cultivation of mind, which afforded them perpetual support, entertainment, and motive for activity. They were not highly educated, but they had pleasure in books and lectures, in correspondence with home; and had their minds so open to fresh ideas, as to be drawn off from thoughts of themselves and their own concerns. When at work they were amused with thinking over the last book they had read, or with planning the account they should write home of the last Sunday's sermon, or with singing over to themselves the song they meant to practice in the evening; and when evening came, nothing was heard of tired limbs and eagerness for bed, but, if it was summer, they sallied out, the moment tea was over, for a walk, and if it was winter, to the lecture-room or to the ball-room for a dance, or they got an hour's practice at the piano, or wrote home, or shut themselves up with a new book. It was during the hours of work in the mill that the papers in the 'Offering' were meditated, and it was after work in the evenings that they were penned.

There is, however, in the case of these girls, a stronger support, a more elastic spring of vigor and cheerfulness than even an active and cultivated understanding. The institution of factory labor has brought ease of heart to many; and to many occasion for noble and generous deeds. The ease of heart is given to those who were before suffering in silent poverty, from the deficiency of profitable employment for women, which is even greater in America than with us. It used to be understood there that all women were maintained by the men of their families; but the young men of New England are apt to troop off into the West, leaving sisters at home. Some few return to fetch a wife, but the greater number do not, and thus a vast over proportion of young women remains; and to a multitude of these the opening of factories was a most welcome event, affording means of honorable maintenance, in exchange for pining poverty at home.

As for the noble deeds, it makes one's heart glow to stand in these mills, and hear of the domestic history of some who are working before one's eyes, unconscious of being observed or of being the object of any admiration. If one of the sons of a New England farmer shows a love for books and thought, the ambition of an affectionate sister is roused, and she thinks of the glory and honor to the whole family, and the blessing to him, if he could have a college education. She ponders this till she tells her parents, some day, of her wish to go to Lowell, and earn the means of sending her brother to college. The desire is yet more urgent if the brother has a pious mind, and a wish to enter the ministry. Many a clergyman in America has been prepared for his function by the devoted industry of sisters: and many a scholar and professional man dates his elevation in social rank and usefulness from his sister's, or even some affectionate aunt's entrance upon mill life, for his sake. Many girls, perceiving anxiety in their father's faces, on account of the farm being incumbered, and age coming on without release from the debt, have gone to Lowell, and worked till the mortgage was paid off, and the little family property free. Such motives may well lighten and sweeten labor; and to such girls labor is light and sweet.

Some, who have no such calls, unite the surplus of their earnings to build dwellings for their own residence, six, eight, or twelve living together with the widowed mother or elderly aunt of one of them to keep house for, and give countenance to the party. I saw a whole street of houses so built and owned, at Waltham; pretty frame houses, with the broad piazza, and the green Venitian blinds, that give such an air of coolness and pleasantness to American village and country abodes. There is the large airy eating-room, with a few prints hung up, the piano at one end, and the united libraries of the girls, forming a good-looking array of books, the rocking chairs universal in America, the stove adorned in summer with flowers, and the long dining-table in the middle. The chambers do not answer to our English ideas of comfort. There is a strange absence of the wish for privacy; and more girls are accommodated in one room than we should see any reason for in such comfortable and pretty houses.

In the mills the girls have quite the appearance of ladies. They sally forth in the morning with their umbrellas in threatening weather, their calashes to keep their hair neat, gowns of print or gingham, with a perfect fit, worked collars or pelerines, and waistbands of ribbon. For Sundays and social evenings they have silk gowns, and neat gloves and shoes. Yet through proper economy,—the economy of educated and thoughtful people,—they are able to lay by for such purposes as I have mentioned above. The deposits in the Lowell Savings' Bank were, in 1834, upwards of 114,000 dollars, the number of operatives being 5000, of whom 3800 were women and girls.

I thank you for calling my attention back to this subject. It is one I have pleasure in recurring to. There is nothing in America which necessitates the prosperity of manufactures as of agriculture, and there is nothing of good in their factory system that may not be emulated elsewhere—equalled elsewhere, when the people employed are so educated as to have the command of themselves and of their lot in life, which is always and everywhere controlled by mind, far more than by outward circumstances.

I am very truly yours,
H. MARTINEAU.

PRISON REFORM MEETING.

The meeting called for the purpose of forming an Association for the Reform of Prisons and their Inmates, was held on the 6th inst. at the Apollo. Notwithstanding the inclemency of the weather, a large and highly intelligent audience assembled at the appointed hour, thus affording gratifying evidence of a strong public feeling in favor of the movement.

John W. Edmonds, Esq., rose a few minutes after seven o'clock and nominated as

President—VICE CHANCELLOR MCCOUN.

Vice Presidents:
Rev. Dr. SPRING and Gen. P. M. WETMORE.
Secretaries:
JOHN L. O'SULLIVAN and JOHN JAY, Esqrs.

The Chairman, in a brief speech, noticed the object and purposes for which the meeting had been convened, and read the call published in the public prints of the city, which was subscribed by some sixty or seventy of the most respectable and distinguished men in the community.

John W. Edmonds, Esq., President of the Board of Inspectors, rose, and for the purpose of giving direction to the purposes of the meeting, offered the following resolution:

Resolved, That it is expedient to form in the city of New York, a Prison Association, and that a Committee be appointed by the Chair to report to this Meeting a form of such Association, and a nomination of suitable Officers therefor.

Before putting the question he proposed to say a few words on the motives which led the Officers of the Prison and the benevolent gentlemen whose names were appended to the call, to make this appeal to their fellow-citizens in behalf of the outcast convict. He then went into an able and elaborate review of the causes of crime. He examined at length, with close and earnest scrutiny, the progress of crime in England and America, and then drew a careful and well digested comparison between the several systems adopted in England and in this country, proving incontestibly by figures, which cannot lie, that the humane and merciful system adopted in this country was productive of better results, than the harsh and cruel one which until late years existed in the Prisons in England.

About six months since he had been appointed one of the Inspectors of the Sing-Sing Prison, and in his observations since then he noticed that many of the discharged convicts left the prison under an earnest and sincere desire to repent of the evil of their ways, and to become useful and respectable members of the community. But most of these discharged convicts had not the means of obtaining an honest livelihood; for the allowance granted by the State was often times too scant to enable them to reach even the town from whence they had come. This allowance is limited to $3; so that of the two hundred convicts discharged in the year, the allowance granted to them from the State is but $600, to be divided proportionably among them, according to the distance they may have to go to gain the spot where they claim a friend. Those men go forth destitute and unprotected, and it is a lamentable fact that some, for want of employment are driven again into the commission of crime, and again are returned to the cell of the Prison. It is the knowledge of this fact which has influenced the officers of the Prison in moving in the case.

It was certainly an important consideration as to what should be done for this class. Shall, said he, they be sent back into the commission of crime, or shall they be made honest, virtuous, and respectable? Shall any aspirations to virtue they may possess be encouraged or discouraged? It became a subject of serious moment to all who had the power to decide, what should become of this number of their fellow creatures.

It was believed by the Officers of the Prison, and by others who had given the subject a serious consideration, that many of these unhappy beings can be reformed, and led back to good and virtue, and it was to carry out this belief that they had convened this meeting.

He paid a compliment to the good state of discipline which now existed in the female department of the Sing Sing Prison, where a year ago riot and ribaldry and blasphemy were heard. By the introduction by the present Mätron of the humane system—the appeal to the moral sense and not to fear—the crimes in this department which used to average 47 in a month, now only average 7! The system adopted is that of classification and instruction. Not classification by grade of crime, but in a general sense, by separating the degraded and depraved from those who manifest a good and virtuous disposition—a wish to reform and be obedient. This system is only as yet in partial operation, but it has succeeded so far to the full satisfaction of the officers.

Mr. E. concluded his very long but interesting address by reading the following extract, which was, he said, from the pen of one whom he regretted it did not oftener exert in the cause of the unhappy convict.

If such views are yet in advance of the age—if we cannot brook the idea of divorcing two things apparently so naturally linked together as crime and retributive pain directly inflicted, we have no right to complain of the failure. * * * * *

But the hour is on the wing when the great truth will be practically acknowledged, that the Author of Nature has constituted human affairs in relation to the supremacy of the moral part of man over the animal—of the law in the mind over the law in the members—and when all human institutions will take a character in accordance with that truth—a truth old in Scripture but new in human practice—the most important in its height and depth, and length and breadth—the most all-pervading in its application to human concerns, here and hereafter, that has ever dawned on philosophy—which the most advanced student of the relations of social man will find the load star of his course, steer he whithersoever he will through the moral universe, and alike his torch search he wherever he will into the secret shadows of life and human motive—at once the telescope for the vast and the microscope for the minute—the blood with which the heart swells and the extremest capilliary beats—the Kingdom of Heaven within us—the essence of Christianity—Good will to man.

Rev. W. H. Channing, in moving the adoption of the resolution offered by Mr. Edmonds, made a brilliant and touchingly eloquent appeal to the meeting, and to the world at large, to recognize the claims of the sunken, but not lost, brother and sister who had once erred, and being punished had not the means of returning to honest life again, through the unfeeling apathy and scorn of their fellow creatures. His description of a visit to the Prison, and the tears and sobs which burst from the convict-bosoms as he spoke of hope and salvation, was affecting. If such an effect could be produced there within the walls, and by the labors of a band of noble, virtuous and high minded women who had united together in the work of rebuilding the temple, what could be done by society at large? The necessity for the establishment of such a society as was now proposed, was but the result of the conviction of the age we live in, and one proof of this was in the ready reception which the call met with among the wise and good of society. He gave some interesting statements of the reformation of persons who had served out their period of sentence, and glanced rapidly at the causes which for the most part led to crime. It was generally the effect of early parental, or the want of parental examples, bad associations and evil influences from the birth upward. He contended that society must share the crime. The unfortunate fell because they wanted the influence of good around them, and surely if philanthropists could expend thousands of dollars in rescuing stones and pillars from the ruin of ages, much more ought they to expend them in saving their fellow man from moral ruin. It was a more glorious work, and he hoped to see the principle of the Man of Galilee more generally adopted by his brethren, 'Go and sin no more—no man hath condemned thee, neither do I condemn thee—go and sin no more.' He then moved the adoption of the resolution and sat down amid much applause.

The resolution moved by Mr. Edmonds, and seconded by Rev. Mr. Channing, was adopted unanimously.

The Chair under that resolution appointed the following Committee:

ISAAC T. HOPPER, DR. PARMLY.
WILLIAM C. RUSSELL, Gen. SANFORD,
THEODORE SEDGWICK.

Mr. SEDGWICK offered the following resolution, without any introductory remarks:

Resolved, That it is proper that such Society should have in view the condition and interests of persons arrested for crime and detained for trial, and after trial until their commitment to their final place of confinement, and particularly of Juvenile Offenders.

Some remarks were offered by a gentleman about the centre of the room, relative to the Penitentiary on Blackwell's Island, and the necessity for making some provision for the wretched women who are compelled often to commit Petit Larceny, to procure admittance to the Hospital. He presented the picture in dark and sad colors, depicting the vice and misery which find an asylum there, and lack the protecting hand of the Christian to reclaim them, when again the world meets them. He was listened to with much interest. We have not space for his remarks.

Mrs. Rose, a Polish lady—whose exertions in the cause of humanity entitle her to the kind regard of every Christian and Philanthropist—took advantage of the absence of the committee, and made a most eloquent appeal to the meeting in furtherance of the objects for which it was convened. She was listened to with intense interest, and her words flowed from the fullness of the heart evidently. She made the appeal in behalf of those unfortunate ones who are often led to the door of temptation, a second time, from want and starvation. She implored her fellow men to wipe from the brow of the once convicted the stigma—the brand of Cain, which drives many a one to despair—which breaks down the stern resolve and best resolutions, and plunges the victim into irrevocable ruin. She has visited the State Prisons at Charlestown, Mass., and at Auburn, and has done much in her limited way. She entreated the ladies to join in urging into successful operation the society now about to be formed, for without their aid nothing could be done in the work of benevolence and love. We regret that we have not space to give her remarks at length. They elicited the warm approval of all in the room, both male and female.

Mrs. Rose having concluded her observations,

Hon. Theodore Sedgwick, in behalf of the Committee appointed for that purpose, presented the following form of a

CONSTITUTION.

Article I. This Society shall be known as the Prison Association of New York.

Art. II. Its objects shall be—

1. The amelioration of the condition of prisoners whether detained for trial or finally convicted, or as witnesses.

2. The improvement of Prison Discipline and the government of prisons, whether for cities, counties, or States.

3. The support and encouragement of reformed convicts after their discharge by affording them the means of obtaining an honest livelihood and sustaining them in their efforts at reform.

Art. III. The officers of the Society shall be a President, four Vice Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and the following Committees, viz: A Finance Committee, a Committee on Detentions, a Committee on Discipline, and a Committee on Discharged Convicts.

Art. IV. The officers named in the preceding article shall constitute an Executive Committee, who shall choose one of their number to be Chairman thereof, and any five of their number shall constitute a quorum.

Art. V. The Executive Committee shall meet once in each month and keep regular minutes of their proceedings. They shall have a general superintendence and direction of the affairs of the Society, and shall annually report to the Society all their proceedings and such other matters as shall be likely to advance the ends of the association.

Art. VI. The Society shall meet annually in the city of New York, at such time and place as the Executive Committee shall appoint, and at such other times as the President, or in his absence one of the Vice Presidents, shall designate.

Art. VII. Any person contributing $2 per year shall, during such contribution, be a member of the Society. A contribution of $25 shall constitute a member for life.

Art. VIII. A female department shall be formed, consisting of such females as shall take an interest in the objects of the Society, who may select their own Executive Committee, and have particularly in their charge the interests and welfare of prisoners of their sex.

Art. IX. The officers of the Association shall be chosen annually at the annual meeting, at which time such persons may be elected honorary members as shall have rendered essential service to the cause of Prison Discipline.

Art. X. Any Society having the same objects in view may become auxiliary to this Association by contributing to its funds and cooperating with it.

Art. XI. The Executive Committee shall have power to add to any of the Standing Committees, such persons as in their opinion may be likely to promote the objects of the Society.

Art. XII. This Constitution may be amended by a vote of the majority of the society at any meeting thereof, provided notice of the amendment has been given at the next preceding meeting.

Mr. Sedgwick also presented in behalf of the Committee a nomination of Officers of the Society, as follows:

Hon. WM. T. MCCOUN, Vice Chancellor, *President.*

Vice Presidents:

Theo. Frelinghuysen,	Abraham Van Nest.
Benj. F. Butler,	John W. Edmonds.

G. A. Worth, President of the City Bank, *Treas.*
John Jay, *Recording Secretary.*
Wm. H. Channing, *Corresponding Secretary.*

Finance Committee:

P. M. Wetmore,	Robert B. Minturn,
Dr. Eleazer Parmly,	Edmund L. Benzon,
Freeman Hunt,	Charles M. Leupp,
	Richard J. Thorn,

Committee on Detentions:

William C. Russell,	James R Whiting,
W. Waln Drinker,	Townsend Harris,
Theo. Tellkampf, M. D.	John O. Stone, M. D.
	John T. Hopper.

Committee on Prison Discipline:

Charles P. Daly,	John L. O'Sullivan,
J. L. Tellkampf,	N. B. Morse,
	Theodore Sedgwick.

Committee on Discharged Convicts:

Isaac T. Hopper,	Marcus Spring,
Von Mandelslohe,	Rich'd H. Manning,
Isaac Birdsall, Sing Sing,	D. L Seymour Peekskill,
Cyrus Smith, Brookly

than to relate a few striking facts exemplifying the almost omnipotent powers of kindness when manifested toward persons guilty of criminal offences. The fear of doing injustice to his anecdotes, so appropriate and so full of interest, must be our apology for not attempting to repeat them. They were accounts of men who had been reformed and rescued from vice and degradation under his own personal observation. He was listened to with breatheless attention, and the whole audience appeared to feel the deepest regret that the time did not allow him to bring forward other facts which had come under his notice during a long life in which it had been his highest happiness to act the part of the Good Samaritan. Having for several years been an Inspector of a Prison, his experience qualified him to speak in tones of hope and encouragement to those enlisted in the enterprise, and with confidence to the faithless and the wavering. The resolution was passed.

The following resolution was also adopted, after which the meeting adjourned:

Resolved, That in the formation of such a Society it would be proper to have a Female Department, to be especially regardful of the interests and welfare of prisoners of that sex.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 21, 1844.

TENDENCIES OF LIBERAL CHRISTIANITY.

We have devoted considerable space in several numbers of our paper to an examination of the positions advanced in 'the New Englander,' for October, in reference to Unitarianism. We have praised the apparent candor and the courteous spirit which, in the main, characterize the article, though we are far from regarding it as immaculate, even on these points. We proceed now to examine another position advanced by the writer, which may be gathered from the following extracts. The Unitarians, he says, have founded a school, which speaks its own peculiarities.

We have no complaints here to urge against their views of social and external morality.—Those which might suggest themselves to our thoughts, it falls not within our scope to name. We give them the highest praise for the estimate in which they hold the graceful amenities and the sweeter charities of social intercourse. We give them the highest praise for insisting on kindness to all, as the only spirit which a Christian should cherish; courtesy, as the only external robe which he should wear; and good works, as the only results that should follow in the path in which he treads. We admire the high spirit of honor, the delicate sense of propriety, the stern commercial integrity, which are fostered and exhibited by so many who are trained under the influences of liberal Christianity. The intellectual spirit, the elevation above the vulgar gentility of mere wealth, which are diffused through many—not all—of its social circles; the truthfulness to nature, in manners and in taste; the high appreciation of intellectual and moral institutions; the public spirit which so lavishly provides for them; and, above all, the strict and careful conscientiousness which trains and moulds many an esteemed and honored friend, are virtues of no mean value, and are not the chance growth of nature. They show culture; intellectual, social, moral, of the highest order. But these in themselves are not religion, and, unless penetrated and animated by duty to God, are robbed of a soul that should animate so worthy a frame, and spoiled by wanting the highest life. We honor and admire these virtues. We would like to send hither to school many among ourselves who profess to glow with religious feeling, to learn how to act out that feeling in its most appropriate and becoming manifestations. But, much as we admire and delight in it, we know of something better. Much as there is which fascinates us in man so cultivated, when we think of man so cultivated as he is, or would be, when elevated and subdued, when fired yet chastened by right views of God and spiritual things, we grieve that the highest life should not glow in so fair a form. It is a form

> 'So coldly sweet, so deadly fair,
> We start, for soul is wanting there.'

We repeat, then, that in our view, the great difficulty with their theory is, that their religion is not moral, and their morality is not religious. From this view do they fetch their strongest arguments against a mistaken and traditional notions of what others hold in respect to the character of man. Let them correct their own theory of the nature of religion, and they would find it easy to believe all that is worth believing, under the name of total depravity. * * *

Its principles are uttered in a single phrase. Law is the opposite of love. He who governs by law can not govern by love. The one is stern, morose and tyrannical. It speaks by authority, which is always forbidding. It constrains by wrath and reward. Its spirit is mercenary and slavish. It may be needed for untutored and barbarous men, whose dispositions are mercenary and debased, and whose natures are savage and perverse. Hence was God forced to reveal himself in a dispensation of law to the barbarous Jews, or rather was forced to say that he did. But as soon as human nature was lifted to a higher point, he laid aside these terrors forever, and is now revealed as a Father.

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It is easy to say that the spirit of such a system is slavish, that the grasp of law throttles the life of all generous affection, that it puts the strangling cord on the free course of spontaneous love and honor, and thus drives out of the universe the highest form of virtue. Love, it is said, to be worthy to be given or taken, must be free. He that *drives* me to my duty, can not have the best homage of a generous heart. Such is the influence of unhappy associations, produced by those of God's ambassadors who have sadly *mis*-represented his will, that it is hard to reason against them. And yet we know that the son who gives an earthly parent the manly tribute of filial confidence, and the daughter, who, in her maiden bloom, pours out of gushing fountains her ardent love, we know that neither of these love their father less, because they are sure that the eye which beams on them with tenderest affection, would flash out with holiest indignation against a treacherous son or a shameless daughter. Do not they rejoice in him the more, because they know and feel him to be such? Their affection is more free, their love more generous, because they consent to such a guardianship as their own defence, and rejoice in it as the noblest trait that their father wears. It is more generous, because it is the homage of intelligent and consenting principle, and not the mere flash of animal sentiment, which is one moment all tenderness, and the next may be as cold or faithless.

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Hence their reasonings in respect to those representations of God in the Scriptures, which make him command and threaten, and reward and punish. The stern and awful voice of God as he thunders upon Sinai, is no revelation of the living Jehovah, as he announces the eternal principles of his moral dominion, but the necessary and painful 'Theophany,' of God as an oriental despot, to keep the Jews in order.—The destruction of the cities of the plain is no perpetual symbol of Jehovah, in his strange work of punishment, as the Apostle says it is; but the ungodly of these times may have milder views of punishment, for God is 'a Father.'—How strange and inconsistent and evasive the reasoning, with which they soften and dilute and explain the earnest words of a reigning God. How strangely do they forget, that the mild and merciful Savior, spake familiarly of the worm that does not die, and the fire that is not quenced,—that the lips which spake such words of winning mercy, as no mortal ever heard beside, could utter reproof and terror too, such as no mortal would choose to encounter.

But most of all does this primal and pervading error unfit them to understand the scene, around which is gathered our highest interest in God as revealed to man, and which we are taught, is to be the theme of the songs of heaven. Those who see not that God should reign as a sovereign, or he can be no God of love, can not understand why Christ should die, that God may forgive. Those, who in the law of God, as executed, see no love, see only a thirst for blood, a vindictive and cruel spirit, in the demand that God as forgiving, should not be untrue to God as reigning. They who see love only in that kindness which is alike easy with the evil and the good, feel neither the need, the nature, nor the reality of that work of atonement, in which reigning and forgiving love both mingle with an interest so sweet and awful, and the heart of the sinner is softened while he also fears the God who *so* forgives.

We trace the influence of this error on a point so important, in every part of the liberal scheme. It robs it of earnestness. It strips it of its power over the conscience. It makes it untrue to man's highest instincts; to his most solemn and most honest fears.

Now we know that the article in the New Englander is a very long one, and that the writer would have been tempted rather to contract, than to extend it. But, such assertions as he makes, require to be authenticated, and he should have confirmed them by illustrations from the works of leading Unitarian authors, even at the risk of greatly extending his article. He has doubtless presented the sum of the statements which have been occasionally advanced by Unitarians, when contending against some Calvinistic representations of God as a dread and wrathful Sovereign, but we cannot but think that if he means what he says, to apply in general to our views of God's government, he has only caricatured us We should not of ourselves raise the issue, whether the Christian religion bases its appeal to man upon the sentiment of love or upon the sentiment of fear. The writer, however, presents this broad issue, and charges us in general with neglecting the solemnities of law and terror, as applied to the Sovereign of the universe. We allow, that by way of remonstrance against the direful and repulsive strain of some Calvinistic exhortations, Unitarians have been wont to insist much upon the paternal attributes of God, and to contend that the New Testament expresses him rather as a Father, than as a Sovereign. But we think that we never lose sight, in our doctrine, of those penalties which attend the contempt of all his laws, penalties proportioned too, to the nature and bearing of these laws, whether physical, moral or spiritual. We are very willing to meet the issue presented by the writer, and to show how, according to our views, the Gospel regards and addresses man—whether by law, or by an invitation; by a threat, or by an appeal. The issue offers us, in a very interesting form, one of the foundation principles of our religion.

How does the Christian Religion address man? Under what aspect of human nature does it speak to the common heart? Does it warn, or does it make an appeal; does it denounce, or does it invite does it cry out in dire alarm, as some of its friends cry, 'Perishing sinners, you are under God's wrath, and just upon the brink of an eternal hell;' or, with the gentle Apostle in Patmos does it say, 'Let him that is athirst, come: and whosoever will, let him take the water of life freely?' There are, undoubtedly, passages in the New Testament, which may be repeated, with the aid of tone and gesture, so as to terrify all that hear them with dismay; and there are others, which, with a mild voice to speak them, will fall as gently upon the ear as the spring dew on the violet. But if these passages come from the same book, and are portions of the same everlasting truth, there must be a tone suited to the utterance of all of them, and a condition of man's heart, to which they are all alike and equally applicable. What, then, is the condition, want, or tendency of human nature, to which Christianity addresses itself, and how does it speak?

No one of us can understand what we read in the New Testament, until we have in our minds a clear and distinct answer to this question. It concerns the individual reader of the records, and the preacher who expounds them, to know how man is addressed by Christianity; whether he is warned, threatened and intimidated, as if upon the brink of a precipice, or kindly counselled, advised and directed, as a friend aids a friend, when on a journey of dangers and pleasures. It concerns us to know how we are addressed, in order that whenever we read the New Testament, we may be in a fitting frame of mind to comprehend it, and to make a wise use of it.

Now every system, code, theory, or doctrine, has some leading fundamental principle, which gives life and direction to it. Every system of morality must be based upon some great principle; every system of education, of legislation and of government, must be founded upon some broad fact, and guided by some chief aim, which shall give to the system a definite direction. So, too, every religion must address itself to man in some way to attract and fix his interest; it must speak truly to him, all that it speaks at all, and it must begin with speaking a great truth, which he can well understand, and may not evade. The Jewish religion addressed itself to national feelings, to family pride, to the spirit of a race; it based itself upon the sentiments and associations common to the descendants of faithful Abraham, and to them it declared a law of obligation, and a promise of prosperity. So far the Jews understood their religion. And the Christian religion undoubtedly speaks to some sentiment or condition common to men; addressing us either as friends or enemies, mildly or sternly, and asking an entrance into our hearts, either with an earnest, conciliating, and winning tone, or with a startling, intimidating message. Millions and millions have read and listened to the messages of Christianity; millions have preached and spoken in its name. We need not to be informed that two widely different opinions have prevailed as to the mode in which Christianity addresses men; nor, if we have thought and observed to any good purpose, shall we doubt that there is truth in both these opinions.

Sincere and devout, we do solemnly believe, is their opinion, who, surveying the heartlessness and wickedness of the world, maintain and preach that men are aliens from God; sinners, slumbering in thoughtlessness amid fearful dangers. Imagination colors the dark picture which naked reality presents to the mind. They observe the reluctance to serious thoughts and pursuits, and the unwillingness for a religious life which characterize men; they know much of the secret heart,—experience of sinners, and they conclude that men are children of wrath. They know the issues of wickedness on earth to be shame, wretchedness and woe, even to the very brink of the grave, and they conclude, that after death, there can be neither repentance, hope, or reconciliation. The world presents facts and realities enough to sustain this opinion of men. Those eminent divines of past and present times, who have been successful in converting the hearts of sinful men, have often, in their fiercest denunciations, and their darkest descriptions, spoken to the condition of many human beings. Else, why have they preached with such evidences and results of their doctrines? They have represented Christianity as addressing men with a message of woe. They have interpreted the New Testament as teaching, that the natural state of man is that of a ruined nature, a soul delivered unto Satan, to be rescued only through struggles and torture. Speaking in the name of Christianity, they have threatened and denounced, and all that they have allowed to hope for salvation, have been saved so as by fire. Seldom have they spoken a message of love, except to contrast the state of the ransomed with the doom of the lost. Here, then, the question we are considering has received one decided answer from those who have learned and preached Christianity. Their honest and devout opinion is, that Christianity addresses men with a fearful tone; and they find much in the New Testament, which will serve as a text for such a doctrine. And witnesses have come from all the habitations of men to attest that they have spoken aright. The crowned head has bowed in acknowledgement of the humiliating truth; those who have been nursed in palaces, and feasted on dainties and vanities, have confessed that such preachers have spoken to their condition. From the firesides and the villages of prosperous life, such witnesses have come by thousands. The blackened cheeks of miners from the bowels of the earth have been furrowed with the tears of conviction, as they have heard the doctrine, and the abandoned and savage wreckers upon the sea-coast, whose wealth is in disaster, and whose festivals are amid the mangled dead, have been brought to their knees in prayer for mercy.

The doctrine, then, is a part of Christian truth, and such messages may be found in the New Testament, as it is now divided by chapters and verses. And yet, while we allow all this, and so much likewise to the stupendous and reviving effects which have followed the preaching of the doctrine, we cannot allow that this is the first message of Christianity. This is not the mode in which it addresses men; it is not its mightiest appeal, it is not its most earnest language; it is not its most comprehensive doctrine; it does not convey the signification of *good tidings*, which is the meaning of the word *Gospel*.

Custom has habituated us to this mode of address and preaching in behalf of Christianity, until Christians have come to think that there is more reason for it than there really is. But if we read the New Testament through without any reference to existing opinions, we shall reverse the common judgment. This view of Christianity is not an old one. The farthest date which we can assign to it is the time of the Protestant Reformation, less than three centuries since. The manner in which Christianity was presented to men in the old times of the Roman Church, was singularly attractive and fascinating. At the Confessional, the devout and faithful among the priesthood would often warn, terrify and intimidate the sinner; but the general tone of instruction, and of the little preaching which was then dispensed, was not terrifying. A multitude of influences were set in action, to gather pleasing associations around religion, such as gorgeous shows and processions, festivals, games, household customs, village spectacles, holiday celebrations, &c. The Reformation changed this aspect of things, and this mode of administering religion. A severe and ascetic piety was soon contrasted with former license: religion was made to trim the luxuriance of the hair, and to simplify and stiffen the apparel of men; cheerfulness was mentioned last among the characteristics of devotion, and then was introduced that mode of addressing men in behalf of Christianity, as if they were doomed to ruin, and were, by nature, created for misery eternally. Large success and reviving influences did attend the doctrine, because time and circumstance co-operated to inculcate and to prove it. Thus it is that a certain length of custom and use has made the doctrine to appear the first and prominent message of Christianity. But we must not forget that it never has been approved by all that call themselves Christians, and that even when it has been preached so as to convert thousands of witnesses, it has repelled some from the fold who might have listened to a kinder call, it has alienated and hardened others, and with all the testimony which time and witnesses have gathered around it, men are not satisfied that the Gospel of Jesus Christ makes its chief address to them in such a startling and terrific tone. So much, then for one of the opinions which have been entertained in answer to our question.

Now it is not strange—it is very natural—that because of the prevalence of this opinion, some should entertain one directly opposite to it. For another answer has been given to our question, as to the mode in which Christianity addresses men—and this answer says that Christianity addresses men in love—that the gentle dove—the pure sparkling water—the soft tones of a good shepherd—are its most expressive emblems. These are significant emblems of Christianity—beautiful, tender and attractive, and as such being found so expressive in the Christian records, they warrant the assertion that Christianity makes its appeal to man through the channel of love. Nay more, simply because Christianity has employed those emblems, the emblems themselves have become more lovely—the dove, the sparkling water and the shepherd, being invested with Christian attractions, are made to come as fond images to the mind. Something then, there must be, in Christianity, which warrants its preachers to assert that it addresses man with a message of entire kindness and unqualified love. But shall we say that this is its principal and most comprehensive message, or must we look farther for an answer to our question?

Christianity is interpreted and is preached by many as a religion of love, a religion proclaiming the love borne to man by God and Christ. Those who thus regard it, scorn with indignation the doctrine which some teach from it, that man is a child of wrath—the enemy of God, and the heir of perdition. They discard all alarming cries to sinners, they do not believe that we are standing upon the brink of a precipice. Those who regard Christianity as making its chief appeal, in love, have a most mighty power of argument put into their hands, simply in denying and disputing the fearful doctrines of those who differ from them. They will represent how unreasonable and unscriptural is the dogma that the salvation of men depends upon the chance, which may or may not subject them to the influence of a religious revival. They will enlarge upon those attractive attributes of God, which dispose him to love and mercy—and will indignantly portray those malignant attributes which are ascribed to God, by the preacher of woe and ruin. Their success is proved, by the spontaneous action of the feelings of their hearers, who are disposed to believe with them that the chief message of Christianity is love, while those who hold the opposite doctrine are induced to qualify and mitigate it.

But are we prepared to allow, that the chief message of Christianity is love—that this is the first word, which is addressed to us, by it? Love may be the Divine sentiment which contrived and wrought out the Christian scheme. Love may be the end and aim of all Christian regeneration and action. Love may be the final issue which shall attest the triumph of Christianity in an individual heart, and in the human race. But are men to be made Christians, solely through the might and agency of that single sentiment or doctrine of love? It has power which no words of man can measure. It has spells to work upon human hearts, which are equal at least to any agency which terror can exert. The Apostle spoke a doctrine all animate with life, when he said, 'The goodness of God leadeth us to repentance.' Perhaps there has never been a single instance in which the preaching of it has been wholly ineffectual, even to work upon the feelings of a depraved man. But will it always effect the purpose of Christianity? Will it always regenerate, awaken, reform and save the soul? Remember that the tone and language which Christianity as a Divine religion addresses man, must speak to a sentiment common to all hearts, so that its message may not be evaded. Yet while all may feel the influence of a kind appeal, a word of love, all are not rescued, controlled and directed by it. How many such appeals seem to be wasted upon each victim of intemperance and crime—by wife and mother, by father and friends. How many such appeals, seem to be poured with all other of God's blessings upon thankless hearts. Love alone will not bind all passions for some it will let loose in ruin. Love alone will not control all desires, for some it will excite. Love alone will not restrain from all sins, for in defiance of its claims there are many who spurn all its obligations and riot upon its sacrifices. There is a place for love in Christian doctrine—a place superior to that of terror. But if terror will not work upon all hearts, neither will an appeal of love. Christianity in its universal message, must combine both of these messages in that measure to which they are effectual, and in the mode by which Christianity combines love and fear, will undoubtedly be found the mode in which it addresses men.

If we seek to express in the most intelligible and comprehensive manner, the aspect of human nature to which Christianity speaks, we may say—that the Christian Religion addresses man as a being capable of good, but liable and subject to evil. Every word, prayer, precept, command, denunciation or promise which is contained in the New Testament, speaks to man either in his capacity for virtue, or his subjection to sin. A mode of preaching Christianity which shall neglect or underestimate either of these conditions of humanity, will be essentially defective and powerless. Let Christianity be preached, in this tone, with this message, and illustrated from the depths of the heart's experience—and where is the man who can despise or resist it? It is not fear alone, it is not love alone which by threats or invitations can address the common nature and condition of men. Both words, fear and love, borrow from combination and contrast, their chief power. Let them be mingled and united in proportions and with an emphasis adjusted to the differences of character among men, and they will implant the vital lessons of religion in the human heart. Our common experience, the vicissitudes of our lives, make us susceptible at times of being chiefly influenced by one or the other sentiment alternately. 'You are capable of good, but subject to evil;' with that simple but most assured of all doctrines, Christianity addresses itself to all men. The two parts of the assertion enter into each other, they cannot be severed and then leave Christian doctrine entire. You may resist the appeal of the message, before men; having once heard it, you may choose to lay stress upon the one or the other portion of it; you cannot divorce the lessons in your private breast. Once spoken there, it is lodged there forever. If earnestly regarded, the whole message will work within you to fulfil the design of the Gospel, which is to ransom you from sin, and to make you, what you are capable of being, virtuous and good.

Christianity has much to say of the sin and evil, to which men are disposed and subject—and in warning us, it must intimidate us. One of the petitions of the Savior's prayer is, 'Deliver us from evil.' But how can we be made conscious of the evil of sin, without being warned of its pangs and ruin? Christianity regards us all as under sin, and it regards us truly. Whether or not we stand literally or figuratively upon the brink of the precipice of ruin, we are sinners in the sight of a holy God. Our hearts must be changed, before we are fitted for his presence and his joy; by that law of cause and effect which all nature obeys, so long as there is sin in us, there must be danger before us. This is a part of the one chief message of Christianity. When it is preached singly, the effect of this part of the message is good, though not unqualifiedly good. It has wrung the hearts of human beings, but has often left them unsoothed when purified. If it be omitted entirely from the preaching of Christianity, the life of the faith has departed—the Gospel is no longer the power of God for the salvation of men. If the sin of the heart is forgotten, and the danger which attends it is silently left untold, then though we may call the Gospel a message of glad tidings, its effect will be only that described to the Prophet Ezekiel—'with their mouth the people show much love, but their heart goeth after their covetousness. And lo, thou art unto them, as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not.'

But while Christianity solemnly proclaims the ruin and the punishment of sin, it inspires man with the noblest motive to renounce all sin, by the power with which it proclaims the remainder of its message—that man is susceptible of good—the child not of God's wrath, but of God's love. We are capable of good; because we are so, Christianity speaks to us, invites, directs, encourages, cheers and promises us. Children are capable of being made wise and virtuous—for this cause they are trained and educated by parental discipline and school instruction.

This answer to the great question, which has thus been presented to us, seems to meet the issue suggested by the supposed conflict between law and love. What recommends it to our minds is, that it takes in the substance of the whole Gospel, and makes it a most effective instrument in the most effective way. We believe it to be the Unitarian view of a great doctrine.

DEDICATION OF A LUTHERAN CHURCH.

On Wednesday next, Christmas day, the building, recently erected in Shawmut street by the German Lutheran and Reformed Church, will be dedicated to the worship of Almighty God. The services will commence at 10 o'clock A. M. The sermon will be preached by the Rev. Mr. Kempe, Pastor of the Society, in the German language. After this solemnity two or three clergymen of the city will address the audience in the English tongue. All persons, interested in the progress of this Society, and the citizens generally are invited to attend.

We have been requested to make the above announcement in our columns, and we desire to call the attention of our readers to the history, wants and claims of this Society. The German population of this city has been constantly increasing of late years. The number now borders upon one thousand. At least one half of them, perhaps more, are Protestants, the rest are Roman Catholics. So long ago as 1826 the Protestant Germans organized a Church. The present Society, connected with the Lutheran Synod of New York, under the name of the 'United Evangelical Lutheran and Reformed Congregation,' has been for some years under the pastoral care of the Rev. George J. Kempe, an accomplished, faithful and devoted clergyman, and has worshipped in the hall over the Boylston market. They now number upwards of two hundred communicants; they have divine service twice on Sunday, a conference and prayer meeting on the evening of that day and on one other evening during the week. They have a flourishing Sabbath School, regularly attended by about fifty children under the charge of an efficient superintendent and eight teachers.

The members of this Society, anxious for their better accommodation and the permanent establishment of their Church, have been making strenuous efforts for the erection of a suitable house of worship. For this purpose they purchased two or three years ago, a lot of land in Suffolk street, in the hope, that through the aid of their fellow citizens in addition to their own subscriptions, large compared with their means, they should be able to build a house of God thereon. This effort however, was not successful. The contributions they received from abroad were not so liberal, as to authorize or enable them to proceed with an undertaking, which would require for its completion about nine thousand dollars. They determined, therefore, some months since, to dispose of their lot in Suffolk street, purchase a cheaper lot in Shawmut street, and erect a smaller building, at a less cost. This has been done, and the building thus erected is to be dedicated on Christmas day. The whole cost of this enterprise will be three thousand eight hundred dollars. Towards this sum they have eighteen hundred dollars, full two thirds of which was raised by subscriptions among themselves.—They will be left, therefore, after the dedication of their Church with a debt of two thousand dollars. The effect which the possession of a Church will have upon their own hearts, and upon their growth, and progress as a Society will be such as to enable them probably to raise a portion of this two thousand dollars among themselves; but for the remainder they look to the sympathy and ask the aid of a benevolent Christian public; and in our judgment they ought not to be permitted to ask in vain. These Germans are mostly mechanics of small means, but they are remarkable for their industrious habits, their temperance and frugality, and are we believe, every way worthy of Christian sympathy and aid.

As Protestant also they have a strong claim upon us. It deserves notice, that while the Roman Catholic Germans in this city, are not as a body any more numerous or wealthy, than the Protestant Germans, the former have a fine large Church in Suffolk Street, in which they have worshipped we believe for more than a year. Where did they get it? who built it for them? Unless we are misinformed Catholic funds received from Austria paid for it. We do not object to this. We do not desire the spread of Papacy in this country, or in any other. But the Roman Catholics have as good a right as others, to be zealous here and elsewhere in the diffusion of their faith. But let their zeal be a stimulus to ours. Surely countrymen of Luther, Protestant from Germany, ought not to apply in vain for aid to the descendants of the Puritan Pilgrims.

For the Register.

THE LEVITICAL SACRIFCES, AND THE SACRIFICE OF CHRIST.

NO. II.

The argument for their original divine appointment is perhaps nowhere presented with greater ingenuity than by President Edwards, though in his usual method of assumption and dogmatism—'Sacrificing had been a part of God's instituted worship, even from the beginning of God's visible church on earth. We read of the patriarchs, Abraham, Isaac* and Jacob, offering sacrifice, and before them Noah, and before him Abel. And this was by divine appointment; for it was a part of God's worship in his church, that was offered up in faith, and that he accepted; which proves that it was by his institution; for sacrificing is no part of natural worship. The light of nature doth not teach men to offer up beasts in sacrifice to God; and seeing it was not enjoined by the law of nature, if it was acceptable to God, it must be by some positive command or institution; for God has declared his abhorrence of such worship as is taught by the precept of men without his institution. Isaiah, xxix. 13, 'wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore behold &c.' And such a worship as hath not a warrant from divine institution, cannot be offered up in faith of God's acceptance; for men have no warrant to hope for God's acceptance, in that which is not of his appointment, and in that to which he hath not promised his acceptance; and therefore it follows, that the custom of offering sacrifices to God was instituted soon after the fall; for the Scripture teaches us, that Abel offered the firstlings of his flock and was accepted in his offering. And there is nothing in the story that looks as though the institution was first given then, but it appears as though Abel only therein complied with a custom already established. And it is very probable that it was instituted immediately after God had revealed the covenant of grace, in Gen. iii. 15, which covenant and promise was the foundation on which the custom of sacrificing was built. That promise was the first stone that was laid towards this glorious building, the work of redemption. And the next stone which was laid upon that, was the institution of sacrifices, to be a type of the *great sacrifice*.'†

This is indeed a singular instance (though not singular for Edwards) of assumption upon assumption; a good specimen of a sort of reasoning, which instead of being a continuous chain is made up of pieces—links overlapping links, drawn back and tied together. His first reason for the original divine institution of sacrifices is, that they are 'no part of natural worship.' If natural worship be what in a clause further on he substitutes for it—that which is absolutely 'enjoined by the law of nature'—then sacrificing may be no part of natural worship. But if natural worship be that which the feelings of the heart, in the dimmer light of nature, may have prompted to offer up to God as the symbol and testimony of inward consecration, or of penitence, then may sacrificing have formed a part of natural worship.

His second reason is, that God has declared his abhorrence of any worship not taught by his institution; and men have no warrant to hope for God's acceptance in that which is not of his appointment. Now the passage which he quotes, fails utterly to sustain his position; for our Savior quotes the same, (in Matt. xv. 8, 9) in application to the Scribes and Pharisees, whose worship he declared to be vain on the simple and only ground of their immorality, by which they transgressed God's commandments—the very same ground on which the worship of Cain was not accepted. It was not because of the *mode of worship*, but on account of the actual life. To say that God will accept of nothing, which is of the nature of voluntary service, is contradictory to the entire scope of the Bible. He has made provision for that very service, independently of prescribed modes. Moreover, on President Edwards' own principles, it can be shown that God has declared his abhorrence of the ancient sacrifices, and therefore they could not have been originally of divine appointment—for he declared by the ancient prophet, 'Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving.' 'I desire mercy and not sacrifice.'

Sacrifices in their origin being not of divine appointment, why should men have chosen this particular method of acknowledging the Divine Being, and testifying their dependence on him? Why should the custom of sacrifices and offerings have been so universally adopted, that not a nation of ancient times can be mentioned, which did not sometime or other offer up sacrifices? The Bible gives a very satisfactory solution of the question—and it is that when sin had entered into the world, men very early lost the true knowledge of God. They began to think of God as one of themselves. Even in respect to so good men as Abel and Noah, and Abraham and Jacob, their goodness was doubtless allied to very considerable ignorance of God, for the scriptures described some of them as very imperfect men. With their inadequate knowledge of God, it is not strange that they adopted the method of sacrifices as an outward religious expression of their duty to surrender everything to God; and sacrifices and burnt offerings being thus early introduced, continued from age to age. We know with what pertinacity ancient customs are adhered to, solely because they are ancient, and when no reason could be assigned for their introduction, or for their continued observance.

In the course of time, men began to conceive of God, and represent him, in a human form and with human passions; nay worse, in the form of hideous beasts and reptiles; and supposed that, having human or brutal passions, he found pleasure in food, drink, perfumes, &c.; and rushing fast into worse and worse, they even offered up human sacrifices to propitiate his wrath. Themselves revengeful, and therefore clothing their gods with the same passions, they sought to appease the divine wrath in the same way that their own was appeased. There is terrible proof of the universality of these horrid rites. 'In Sparta and Athens, hundreds of human sacrifices were offered. Aristides sacrificed with his own hand to Dionysius three persons whom he had taken prisoners, the three sons of the Persian King.'

* There is no mention in Scripture of Isaac offering sacrifices.

† Edwards' Works, Vol I. p. 307, Worcester reprint.

For the Register.

PEACE CONVENTION IN WORCESTER.

The first of a series of Peace Conventions, to be holden in several towns in Worc. county, commenced its sessions on the 14th inst. at Brinley Hall. Present, Samuel E. Coues, Esq. Pres. Am. Peace Society; J. P. Blanchard, Agent do.; Prof. Amasa Walker, of North Brookfield; Rev. Joshua Bates, Dudley; Rev. Mr. Peck, Grafton; all of whom took a part in the discussion.

The Convention was organized by the choice of Rev. Dr. Bates, as President, and J. P. Blanchard, and Elihu Burritt as Secretaries. The following resolution was presented by Mr Coues:

Resolved, 'That all war is inconsistent with the Spirit of the Gospel.'

This resolution Mr. Coues introduced and supported with a vigorous and glowing speech. He took and ably defended the ground, that war can never cease, while the christian world admits it to be justified by the principles of the Gospel, in *extreme cases*. All the blood that has been shed since the Christian era, has been poured out like water in defensive wars. There never have been any *offensive* wars in Christendom. The crusades, and all the bloody campaigns of Napoleon, were *defensive* wars. All of them were *extreme cases*; and in war, extremes are exceedingly prone to meet. Between the attitudes of defence and aggression, there is no dividing line. If we may fight in defence of our own lives, we may and must fight in defence of the lives of others; if we may fight in defence of others, we may fight in defence of our property; if in defence of our property, then we may fight in defence of political rights; if in defence of rights, then we may fight in promotion of our interests; next, in promotion of our glory and our crimes. The graduations by which we reach this climax are easy and inevitable.

Mr. Coues demonstrated, in a lucid manner, that the Christian religion could never subdue the world, while divested of the full power of its pacific principles, and coerced into any connection with war.

Mr. Coues was followed in the discussion by Messrs. Blanchard and Peck, in support of the resolution. The argument they adduced evinced that both were deeply read in the philosophy of the Gospel. Rev. Mr. Peck, a new and eloquent advocate of the cause, developed, in a masterly manner, the *defensive* capacity of the principles of peace. The nation that adopted them was safe; the weapons of carnal welfare could not prevail against it. Those principles were the defences right from the arsenal of God, and the people who trusted alone in their strength, had Providence for their ally, their front and rear ward. Christ knew well what he was saying, and what defences were necessary for a nation, when he said, 'If thine enemy hunger, feed him; If he thirst give him drink.' That principle is worth a thousand Gibralters. It never failed to disarm the enemy; it never will. It has always 'heaped coals of fire on the head' of the assailant, not burning, but melting him down into pacific disposition.

Dr. Bates, being under the necessity of leaving the chair, in order to return to his residence by the evening train of cars, arose and addressed the meeting in a short and felicitous speech, which was listened to with deep interest. In his younger days, he had been infected with the fascination of martial glory. He was not entirely divested of its influence, when he entered upon the Christian ministry. Officiating as Chaplain, he rode around with the Colonel and prayed eloquently to five thousand soldiers encamped in Dedham, about the time of the breaking out of the Last War. When war was declared against Great Britain, he was settled as a pastor over a Church in Vermont. Feeling himself called to preach the gospel of peace, he prayed for peace between the two nations just entering upon the business of mutual slaughter. Next day, a member of his Church entered his study, and with his voice trembling with angry emotion, declared if he prayed again for peace, at that stage of the struggle, he would leave the meeting-house. During the war, he was presented by Gov. Strong with a commission of Chaplainey, and was urged to accept it; but convinced that the religion of the Prince of Peace could have no communion with the spirit of war, he sent back the commission to the Governor, with the reasons for declining it. From that time to the present, he has felt a growing interest in the cause of Peace, and a stronger faith in its principles.

Mr. Walker then addressed the Convention in an animated and effective manner. He said if the principles of Peace had not yet done many mighty works among Christian nations, it was because of their unbelief in their power. In the calm summer sun-shine of international tranquillity, Christians were ready to repose great confidence in the peace principles; but as soon as the heavens darkened with portentous clouds, and the muttering rumors of war struck upon their ears, and danger was nigh, why, then they begin simultaneously, like Peter, to doubt and sink in despiar. Then, like the unbelieving Jews, they are in trembling haste to fly from from the protecting arms of God, into the puny arms of the mailed Egyptians. If the enemy should come down upon us, say they, what should we do? If they should come, with fire and sword, to burn and slay, what should we do? Do! said Mr. W. why, trust implicitly to the great, immortal strength of the principles of peace. These were equal to any emergency or enemy. They are a sovereign remedy and resort in 'extreme cases.' They carried William Penn through as extreme a case as any Christian nation can fear to get into. Armed with these divine principles—trusting to no Egyptian reeds of steel, no mailed arm of flesh—he came among the red savages, whose bare breasts had been scarred in their long and bloody wars with the Puritans of New England, the Christians of New York, and the pale-faced *Long Knives* of Virginia. The memory of burnt wigwams, and the cry of their children as they were thrust into the flames on the bayonets of Christians, were fresh in their hearts. Among their painted chieftains, strode many a Logan, sombre, stern, with long brooding revenge rankling in his bosom. He came among them from the land of their deadliest foes; he spoke their language, and his face was pale like theirs. But he came with peace in his eye and peace on his lips. He took hold of their rough, red hands, and called them brethren, and their strong hearts grew soft at his words. And there they sat down and held sweet counsel together. There they burnished the silver chain of friendship bright, for the music of the good man's voice was peace. And their old men called him father, and their children, and their children's children called him father Onas. No oaths were used in that covenant of peace, and none were broken.

The Convention adjourned, at the conclusion of Mr. Walker's remarks, to half past six P. M. Next week we shall continue our notice of this Convention, and give an abstract of its doings in the evening session.

For the Register.

Messrs. EDITORS,—I received a letter a few days since, from an estimable friend, who has been brought up under the Orthodox doctrine, and early imbibed impressions of the truth of those doctrines. He was preparing for the ministry, when circumstances changed his purpose, and he is at present a preceptor in an academy. He has had but little opportunity to examine our views, and is under misapprehension with regard to them and their tendency.—This misapprehension I have endeavored to remove by conversation and letter. In his last letter to me, recently received, he expresses a charity for us which he did not formerly appear to feel, yet now thinks that our doctrines do

not tend to humble us before God, nor lead us to depend sufficiently upon the Savior for salvation.

I give you, by request, a copy of my last letter to him, which was written merely as a friendly correspondence, certainly without the least idea of more extended publication, but as my friend suggested it might be useful to others under the same impression, and perhaps remove in some measure, the misapprehension under which many honest minds are now laboring.

BOSTON, Dec. 12, 1844. .

MY DEAR FRIEND,—It gave me great pleasure to receive your kind letter of the 23d ult. The very catholic spirit expressed in relation to the difference of our religious faith, spoke the goodness of your heart.

If we should know each others minds better, I think we should find our sympathies more in harmony than we suspect. To speak, then, frankly, I think if you understood our doctrines, you would not say, 'I do not believe that Unitarianism ever made a man a humble, devoted christian. Such are not the tendencies of the doctrines, as I understand them.' It is because you do not understand them, that you entertain this opinion. Most certainly, if any class of Christians in the city, or in any community where our faith predominates, give any indication of that devoted christian grace, humility, it is with the Unitarians; here it is proverbial. It is the legitimate fruit of pure Unitarianism. I apprehend that your early prejudices or associations have misled you in this respect. The 'splendid gifts' of some, aye, of many, of our writers have been employed long, very long, in the deepest research for truth; and many of them have broken from the prejudices of early life, and the creeds of mature age, and embraced the views they now hold so dear, and defend so ably. They can have no earthly object to gain. They adopted our views when we were weak (as a denomination.) The love of truth only, it seems to me, could have enlightened, enlarged, and liberalized their minds, and led them to embrace these doctrines. The greatest minds, as of Locke, Newton, and many others, saw as we see, as well as Watts, who, near the close of kislife, adopted the simple views of the unity of God, and the mediatorial office of Christ, and salvation *through* him. This is plain, intelligible, and, I believe, a true doctrine. These views are extending themselves, and, I believe, are modifying, in a great degree, the old systems, that have so long been considered as the only avenue to Heaven. Robinson said to our Pilgrim Fathers in 1620, that he believed more light and truth was to be revealed, and that we should see more clearly the true light which was to enlighten every man. I believe that the progress of philosophy, the arts and sciences, &c., are the progress of that revelation and a development of spiritual power.—Our belief has become more rational, and our faith more enlightened, and these are expressing themselves in action: yes, the philanthropic operations of our times,—and here they are mainly conducted and supported by Unitarians,—is a manifestation of the spirit of Christ, working in us to develope our higher nature, and bring us to God.

I wish I could enlarge, but time will not permit me to go into it as I could wish. I hope t see you, sometime, face to face, when we sh have an opportunity to reason with each I am rejoiced to have you say you are willing 'come and see.' I hope, however, you will retract your expression, 'and probably never shall,' and if truth is to be the great object, be open to conviction.

In the next section of your letter you regard controversy as useless. St. Paul said, 'not that I am already perfect,' &c. If we desire truth we must seek after it, if haply we may find it. I feel the exceeding value of the truth as I hold it, and although I cannot hope, as I do not wish to make you a proselyte merely, I say I cannot hope that you can examine the subject free from prejudice; yet I know you will read, and I have ventured to send you some numbers of tracts on some of the prominent doctrines. Please give them a careful perusal. The effect will be to enlarge your charity, if it does not convince 'your understanding.' If there are any other points which you would wish to examine, I shall be very happy to furnish them.

'You say, 'it is our duty to have an enlightened opinion on every debatable point.' I think so too, most surely. You ask, 'who dares say that all mysteries are removed?' Not I, certainly; but I dare not make a mystery by the adoption of a creed, which is an inference, and does not belong to the bible, rather than the plain language of Christ in the Gospel No; the Sermon on the Mount is a sufficient creed for any Christian: its great beauty is, that it is free from mysteries, and shows us plainly our our duty, and all that is necessary to salvation. The teaching of Christ in the parables, and the teachings of the apostles, are commentaries, expositions and illustrations of the principles contained in that Sermon. The miracles manifest the power of God in Christ; of God manifest in the flesh. We acknowledge, we must acknowledge and adore that power, and we feel that our whole dependence is upon Christ as our Savior; that there is no other name under Heaven given whereby we can be saved. Let us, then, all become reconciled to God through the mediation of Christ; his sacrifice sealed the ministry of reconciliation, and his blood will cleanse from all sin. We see now through a glass darkly, but the time will come when all true worshippers will worship the Father in spirit and in truth. If we are true worshippers, we shall realize, in our spiritual life, those joys which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive. Then we shall see as we are seen, and know as we are known, and God our Father will be revealed to us in all his glory. Blessed promise, blessed hope. May we all realize it in its fulness.

W. B.

NORMAL SCHOOL AT ALBANY. Mr. D. P. Page, who has been a teacher in Newburyport, Mass., for about sixteen years past has been recently appointed Principal of the Normal School which is now about going into operation at Albany, N. Y., an Institution for which the State of N. Y. has made liberal provision. The appointment is highly honorable to Mr. Page, as were also the substantial testimonials of gratitude and respect which, on leaving his engagements here, were expressed to him by his recent and former pupils.

TO CORRESPONDENTS. Several communications are necessarily deferred this week for want of room. They will appear next week.

MASSACHUSETTS AND SOUTH CAROLINA.

Our readers have learned, from the secular papers, the object of Mr. Hoar's visit to South Carolina, and the treatment he received from the Legislature of that State, and from the citizens of Charleston. A friend at our elbow, the other evening, for whose legal knowledge we have some respect, intimated to us that, in his opinion, the Law of Carolina, in relation to the imprisonment of free blacks coming there in ships from the north, was not so clearly unconstitutional as most of us in this region suppose: that the clause in the Constitution, of which it is presumed to be a violation, was very cautiously worded, and that it was a nice question, whether the enactment of South Carolina, and her proceedings under it, might not be legally justified and sustained. We are not lawyers, and know not but that this opinion is entitled to some consideration; but if it be, it only makes the treatment of Mr. Hoar, and the course pursued by the Legislature of the State and the people of Charleston, still more outrageous and unjustifiable. If they are totally in the wrong in their enactment, and it is as clear as the light that, the instant the question is brought before the Supreme Court of the United States, it will be decided against them, we can conceive that their conscious weakness should lead them to any measure, even violence and mobs, by which they can prevent the matter being brought before that tribunal. We can perceive some reason, though no excuse or palliation for their conduct. But if it is a nice question whether they are right or wrong, if they have some legal ground on which their enactment may possibly be justified and sustained, they have no reason for refusing to permit that question to be decided by the competent tribunal.

But whatever are the probabilities in relation to that decision; whether Carolina is right or wrong in the 'police regulation,' as she terms it, she is clearly wrong, disgracefully and contemptibly wrong, in her treatment of Mr. Hoar and the State of Massachusetts. She is only postponing an issue, which, at some day, sooner or later, she will be obliged to meet and which, had she permitted Mr. Hoar to proceed in bringing the matter before the United States Court, she might have met, as any state ought to meet such a case, with a calm and quiet dignity.—We say she has only postponed the issue. We have no disposition, we are happy to see that there is no disposition in any of our papers at the north, to assume the grandiloquent and braggadocio language of the Carolina papers or Legislature. This calmness is characteristic and prophetic. We know not what steps will be taken, or can be taken; but we believe that there is some mode of redress, some way of reaching the high and mighty State of South Carolina; and we know enough of the people of Massachusetts to believe that they will not quietly submit to have the rights and liberties of any of their fellow citizens invaded and set at naught by any of the States of this Union.—Massachusetts may not make a great noise and bluster, but she will *persevere*,—and *triumph*.

NEW BOOK ON MINERALOGY, BY F. ALGER.

We readily subscribe to the following notice of this work, taken from the last number of the Christian Review.

Among the duties which devolve on men of letters, or those who occupy commanding stations in society, is that of recommending textbooks for persons who are pursuing their elementary studies This may respect schools over which they may have supervision, or individuals. On no class of men does this task fall more frequently than upon clergymen. They are the confidential advisers of the great mass of the people, in matters of intellect as well as of conscience. Hence they are consulted on all important subjects, and often on those about which they have very little knowledge. It is important, therefore, that they should in some way be furnished with the information requisite to meet the inquiries; and hence it is, that works on science may be appropriately noticed in a periodical of a professed literary or theological character. In America, attention to the natural sciences has greatly augmented of late; and every well-informed man is expected to have formed a general acquaintance with some of its departments.

The department of mineralogy has had as many devotees in this country as any other one of the natural sciences, and more than any other, if we except botany. Besides the real splendor of minerals, and their imperishable nature, the idea that they also possess *real worth*, has had its influence among our utilitarian countrymen. So that mineralogy is ever likely to command attention, and to be honored by numerous students.

To such, we think we may honestly recommend Mr. Alger's edition of Phillips' Mineralogy.* From what we know of it, and more still, from the opinions of those more competent to judge than ourselves, we are satisfied that no better book, on the whole, is available. The work of Phillips, as Mr. Alger found it, was, probably, more extensively used than any other text book. But Mr. A. has purged this of many errors; and his numerous additions of species, and more especially of American localities, by which the contents of the volume are nearly doubled, have nearly swallowed up the original work, and have greatly augmented its value to the American student. For this, his splendid private cabinet and his extensive excursions have given him special facilities.

To expect that it should be void of errors, in all its details, is too much to expect of any work on any of the progressive sciences. But it is not too much to say, that there is no work, now extant, which imbodies more that is useful to the American mineralogist, than Alger's Phillips' Mineralogy.

G.

* Fifth edition, from the 4th London edition.

Gould Kendall & Lincoln have a beautiful collection of little works of a devotional and practical character, which in sets, or separately, are suitable Christmas and New Year's presents. 'The Marriage Ring,' 'The Bible and the Closet,' 'The Family Altar,' 'Daily Manna for Christian Pilgrims,' 'The Young Communicant,' 'The Casket of Jewels,' 'The Cypress Wreath,' 'The Mourner's Chaplet,' 'Lyric Gems.'

For the Register.

OBITUARIES.

MARY ELIZABETH BATTELLE.

Died, in Needham, Dec. 14, MARY ELIZABETH BATTELLE, aged 20 years.

The blow which deprived our young friend of life, has fallen with overwhelming power upon her friends. She has been taken from them in the morning of a life of usefulness, and after only a few days of sickness, of which no one anticipated a fatal termination. With every motive inviting her to live, she has obeyed a summons which, though sudden, she was prepared by a pure and virtuous life at any time to meet. It is not for her we should mourn, it is for her friends, and her family, to whom her cheerful and self sacrificing disposition imparted an enlivening and sustaining power. A widowed mother, and younger brothers and sisters, looked to her as a fountain of sympathy and encouragement. With a heart generous, confiding and singularly free from guile, she won the love of all who knew her, while the natural vivacity of a mind strengthened by reading and reflection, made her always a delightful and instructive companion and friend. Repeated trials of the most afflictive kind, were borne by her with submission and cheerfulness, and had served to develop in beautiful proportions the purity and depth of her principles. Though often seen in the garb of mourning, she never wore the face of gloom; her religion was one of active benevolence, and the duties of life did not suffer her to give way to the appearance of melancholy. Educated for a teacher, with a heart full of love for children, she took charge about two years since of a primary school in the city, and by devotion to her occupation, won the esteem of employers, and the love and confidence of pupils. She carried into her school the governing principles of her life, truth and love.

Death has cut short the generous plans she had formed of future usefulness to her family and society, and left a void which no earthly friend can fill. The countenance ever beaming with kindness, the voice ever cheerful amid repeated trials, the ready sympathy, the encouraging word and firm resolve, the moral purity and independence, free from stain or weakness; all these are gone. But their influences will never be lost. And though our friend will never more lighten home by her smile, or give pleasure to the social circle, let us not grieve as if she were gone from us forever. A few short years, or days perhaps, will intervene, and if we, too, are faithful, we shall join her in that world where neither sorrow, nor sighing, nor separation can enter. She has left us the legacy of her spirit, and if we strive to catch its fervent devotion to duty, its generous disinterestedness, we shall enjoy as she enjoyed, the happiness which can alone spring from a self-approving conscience, and receive the welcome already her's, 'Well done good and faithful servant, enter thou into the joy of thy Lord.'

LUCIA C. BAILEY.

Died on Tuesday, December 10th, Lucia C. Bailey, wife of John G. Bailey, Esq. Brooklyn, L. I., and daughter of Josiah C. Shaw, Esq., Newport, R. I.

The pious mother, and the happy wife,
The friend most true, the pride of social life,
Is lost to all, by Heaven's high behest;
Bow mortals—what God wills—that must be best.

C.

The above lines were sent to the bereaved family by a distinguished friend—concisely and beautifully expressive of the characteristics of the departed. Although justly admired by all, for the lovely traits that were manifest in her social intercourse, but few could fully appreciate the Christian virtues from whence they sprung. In the home of her affections they shone conspicuously; there, did she daily kneel midst the choicest gifts of heaven, and pour forth her thankfulness of soul, for the blessings of her life and the unwavering strength of her faith and hope; there, was her energetic mind most felt and acknowledged, in the happiness and comfort with which she surrounded them; there, did her cheering smile illumine the darker shades of life, as sunbeams from the glowing heart of maternal love.

An affectionate wife, devoted mother, firm and faithful Christian—these surely must yield their increase in Heaven, and gild the tears of grief with the cheering light of hope, that although gone—she is not lost to us. The influence of her spirit will long be cherished as the guiding star of promise, to many weary wanderers in life's pathway, made desolate by her sudden and painful death; and though the dark clouds of human sorrow have gathered thickly o'er her late happy hearthstone, may the same all wise hand that shadowed them forth, see fit to bless the afflicted, with Christian submission and steadfast faith, in abiding their desolating presence.

A. K. ST. J.

ANNEXATION OF TEXAS.

We gave in the Register of the 7th inst., some parts of Mr. Tyler's Message to Congress, relating to the annexation question, that our readers might be informed of the position of affairs relating to that subject. As this seemed to us a question of vital importance to the great cause of human liberty, as well as to the union, peace and true interests of our own country, we feel bound to present to our readers all the leading facts bearing on this question which may come to our knowledge. Such we deem the correspondence of the State Department, relating to Texas, and communicated to Congress with the President's Message. An abstract of this correspondence has been given in the Boston Daily Advertiser. It appears by the correspondence that notwithstanding the rejection of the proposed treaty, by Congress, the Government has been since actually engaged in forwarding the project. The correspondence consists of eight letters, of which the Advertiser gives the following abstract.

Abstract of Diplomatique Correspondence.

1st. A letter inclosing to Mr. Shannon his letter of credence as Minister to Mexico, and giving him instructions as such. It directs him to assume the ground—the treaty having at that time (June 20th) been rejected—that Texas is "independent *de jure* as well as *de facto*,' and 'to pass over unnoticed the menaces and offensive language which the government of Mexico has thought proper to use.'

2d. There is next a letter from Gen. Howard, our minister at Texas, communicating to Mr. Calhoun sundry letters furnished him by the Texan government, showing the threats of Mexico to invade Texas, with others from the Texan Government asking aid from the United States, and a favorable reply from Gen. Howard, referring the matter, however, for ultimate decision to our government.

3. Next we have a second letter from Mr. Calhoun to Mr. Shannon. It instructs our minister to protest against the threatened invasion of Texas by Mexico. 'The President' it states 'has fully and deliberately examined the subject, and has come to the conclusion that honor and humanity as well as the welfare and safety of both countries forbid it;' and that 'in accordance with this conclusion the President would be compelled to regard the invasion of Texas by Mexico, while the question of annexation is pending' [the treaty had then been rejected by the Senate] '*as highly offensive to the United States.*' These views Mr. Shannon was instructed to address to the Mexican Government—the manner in which they were received—*is not communicated with this correspondence*, although there is reason to believe that the reply of the Mexican minister had been received by our government before the delivery of the message,—we find by an arrival at New Orleans, that the Mexican minister replies with the utmost warmth. He treats the earlier part of Mr. Shannon's correspondence as being supercilious and offensive, justifies all that he has himself written, protests that the Mexican Government has done, and is doing, all that it can to prevent a rupture with the United States, but that affairs have reached such a crisis that it is necessary for his government to speak out plainly before the world. He therefore declines to withdraw the note.

4. The next document is the Mexican War orders referred to in the above.

5. The next is the first letter of instructions from Mr. Calhoun to Mr. Donelson, the successor as minister to Texas of Gen. Howard, deceased, authorizing him to call upon our troops on the Texan frontier, on the ground that Mexican emisaries were exciting the Indians to invasion upon either the United States or Texas.

6. The next letter is from Mr. Calhoun to Mr. Howard, written before the news of his death, but forwarded to Mr. Donelson, enclosing a copy of a despatch of Mr. Calhoun to our Minister in France on the Texas question, *to be shown to President Houston and his Secretary of State*, and adding that 'the indications of public sentiment are highly favorable to the cause of annexation, and that we may now look forward with much confidence to the consummation of that great measure at no distant period.'

7. The next document is Mr. Calhoun's letter to Mr. King, our minister in France. It is perhaps the most curious of the whole. It acknowledges the receipt of Mr. King's first depatch, and expresses pleasure at a declaration of the King of the French to Mr. King, 'that in no event would any steps be taken by his government in the slightest degree hostile, or which would give to the United States just cause of complaint;' because our government had before been informed that France would join with England in a protest against the annexation project. It then goes on to argue that France is by no means so much interested to oppose annexation as is England. It characterises the 'plea of philanthropy' for Great Britain's exertions in the cause of negro emancipation, 'stale and unfounded,' and urges at much length that it is the interest of France as well as this country to preserve existing institutions by the annexation of Texas to this country. The document is long and very dull, but we have called it curious from the singular disregard of the moral aspect of the slavery question which Mr. Calhoun shows in what he calls 'the enlarged views of policy which an enlightened European statesman ought to take!'

8. We next have a part of a letter from Mr. Shannon to Mr. Calhoun, enclosing his protest to the Mexican Government, according to the instructions mentioned above, despatched before any answer had been received. As it is in accordance with those instructions, it was of course very little in accordance with the opinions or temper of the Mexican Government. It is dated Oct. 28th, and is nearly in the same language with Mr. Calhoun's instructions. We have now news from Mexico to the 12th of November, and the reply of Senor Rejou, the Mexican minister to that protest, with the subsequent correspondence has been published in the Mexican official journal. Mr. Shannon has found himself unable to 'disregard the menaces and offensive language which the Mexican Government has thought proper to use' in reply to this communication, and the result of the correspondence has brought the two Governments to a position of actual contest, from which it will be difficult for either of their representatives to withdraw.

There seems to be no foundation for a rumor at first current in New Orleans on the receipt of this news, that Mr. Shannon had demanded his passports; the New Orleans Bee says that he has temporarily suspended his official relations, and there was undoubtedly great excitement from the nature of the communications between him and the government—Senor Rejou in his reply to the protest of Mr. Shannon, after complaining of 'the falsehood with which Mexico has so long been dealt with,' states that he is directed

'To repel the protest offered, and to inform our minister, that the President of the United States greatly mistakes if he thinks that Mexico will yield to the threats, which, exceeding all the constitutional powers vested in him, he has addressed to her. Mexico wishes to see no interruption of her friendly relations with the United States, in spite even of the serious breach of them in the extreme declaration now made to her that she has been faithlessly dealt with for twenty years. This she will pass over; but not the seizure of one of her provinces. And if, on her simply exerting her own clear right to her own territory, without any sort of offence, the United States please to alter the existing relations of peace, the responsibility will not be Mexico's.'

This language Mr. Shannon considered grossly offensive to himself and the nation he represents, and demanded that the note should be withdrawn. Senor Rejou in his reply, says that he must persist in what he has said, and that he is *instructed to repeat it*. This was in a note of Nov. 6th, and it is the latest information we have of the quarrel.

CONGRESS. Through the daily and semi-weekly secular papers, our readers are generally made acquainted with the leading facts of a political nature, before we can furnish them. Nevertheless as a matter of record, and for the purpose of supplying a want in many families of such as see no other paper than ours, we give a brief summary of secular news. The doings of Congress, as yet have not been of sufficient importance to attract much attention. The two houses were organized at the usual time. A part of the President's message we have already given; and in this week's paper we publish an abstract of a correspondence of the Government in regard to the annexation of Texas. As this will be a topic of much interest in the debates of Congress during the present session, it is desirable that the leading facts in the progress of the affair should be known.

The famous 25th rule—refusing the reception of certain petitions was rescinded, on motion of Mr. J. Q. Adams, by a vote of 109 to 77. This vote, it seems, has greatly disturbed certain Southern members. One of them (supposed to be Mr. Pickens) has written thus on the subject, to the Richmond Inquirer. He says:—

'The vote was strictly a Northern and Southern vote; and I confess I feel deeply mortified and concerned. It will tend to inflame our Southern friends, and to produce, I fear, much mischief. It is thought by some that the movement covered a hidden purpose to strike down a certain Southern Statesman, [Mr Calhoun, of course,] by either throwing him in direct opposition to his State, and thus compel him to retire to private life, or otherwise doom him to a fixed minority in the whole country. Whether this be the object or not, I shall not stop to inquire. I look upon it with fearful forebodings, as indicating a want of sincerity and good faith, as well as good feelings on the part of our Northern friends. The result has produced a profound sensation here.'

CHINESE TREATY. The following passage giving official notice of the negociation of a Treaty, is part of a communication on the subject prepared and made public in China.

'The terms of the treaty, which will in due time be made public by the proper authorities, are such, he is happy to say, as he believes will confirm the good understanding which already exists between the two governments, and if ratified, prove beneficial to the commerce and interests of the citizens and subjects of both countries.'

BLACKSTONE VALLEY. On the Blackstone River and its tributaries, between Worcester and Providence, there are 94 cotton and 22 woollen mills. These run 307,006 spindles, 7092 looms, and 81 sets of woollen machinery, and employ 5,205 male and 4,288 female operatives. 3,341,700 lbs. of wool and 35,138 bales of cotton are annually consumed. Besides these establishments, there are four scythe factories, which manufactnre 10,500 dozen scythes annually.

MESSAGE OF THE GOVERNOR OF ILLINOIS. The message of Governor Ford is almost entirely occupied with the finanical affairs of the state. In regard to the Illinois and Michigan canal, the Governor says, that at one time great hopes were entertained of a successful negotiation, but from some cause, at present unknown to him, it may possibly fail. The Governor says that the debt of the state is still increasing, but that the state has contracted it and will have to pay it. He recommends, in the present pecuniary embarrasament, a sinking fund on a small scale, to be applied exclusively for that object.

RETURN OF A RUNAWAY SLAVE. Capt Ricketson, of the schooner Cornelia, which sailed hence on Thursday, for New Bedford, returned again the same night, having discovered a negro man concealed in the fore-castle of the schooner.—He, together with the steward of the schr. was promptly turned over to the authorities of Portsmouth. The negro belonged to Mr Rudder, of Portsmouth. The steward is confined in jail, to undergo an examination for aiding and abetting the escape of said slave. Capt. R. has sailed again.—[Norfolk Beacon, 14th.

MISSISSIPPI STATE TREASURY. From a statement published by authority of the Treasury of State, it appears that the Treasury is not only empty, but was indebted to the Treasurer to the amount of seventy-four dollars and forty and a half cents, on the 30th day of September last.

DEDICATORY SERVICES. The New Vestry of the Bulfinch Street Church (Rev Mr Gray's) will be dedicated to the Worship of God, on Christmas Evening, 25th inst. Services to commence at 7 o'clock.

On Thursday Evening, 26th inst, an Address will be delivered to the Teachers of the Sunday School connected with the above Society, in the Vestry, at 7 o'clock. Parents and Teachers are invited to attend. d21

NOTICE. The First Parish in Littleton, under the pastoral care of Mr White, will hold a religious service as usual, on Christmas day Evening, to commence at six o'clock. Sermon by Rev Mr Coolidge of Boston. d21

REV. MR. LOTHROP, AT THE WARREN ST. CHAPEL, on Sunday Evening, Dec 22d, will deliver a Discourse appropriate to the day. The services will commence at 7 o'clock. d21

A JUVENILE FAIR will be opened at the Warren street Chapel on Christmas afternoon and evening, in aid of the Minister's Poors Purse. Any contributions will be gratefully received. d21

LADIES' TEA PARTY. The Ladies of the First Society in Brighton, (Rev Mr Whitney's,) will hold a Social Tea Party at the Town Hall on Christmas Eve, (Tuesday, 24th)—the proceeds from which will be devoted to the furnishing a new and larger Vestry for the better accommodation of the Sabbath School, Lectures, &c.

The large Hall will be decorated with evergreens in honor of the Festival,—a Post Office will be connected with the entertainment, and the Band have volunteered their services for the evening. 2w d14

MARRIAGES.

In this city, 14th inst, by Rev R. C. Waterston, Mr John S. Smith to Miss Nancy D. Crowell.

By Rev Mr Young, Henry W. Miller, Esq. of Worcester, to Miss Mary Andrews, neice of Eben T. Andrews, Esq.

12th inst, in Brattle street Church, by Rev Chandler Robbins, Mr Abel G. Farwell to Miss Susan W., daughter of Levi Bartlett, Esq.

In Charlestown, by Rev D. Swett, Mr James Porter to Miss Frances Hoyt, both of Boston.

In Gloucester, on Monday last, by Rev J. K. Waite, Mr Joshua P. Preston of this city, to Miss Sarah, daughter of the late Samuel Somes.

In Cambridgeport, Mr Wm Guild of this city, to Miss Lydia Ann Drew of C.

In Berlin, Ct, Mr John Ashton of Newburyport, to Miss Sophia C., daughter of Rev Charles A. Goodrich.

In Albany, 7th inst, by Rev Mr Harrington, Mr Joseph Pratt of Roxbury, to Miss Louisa Jane, daughter of Hon Benjamin Ellis of Carver, Ms.

In Floyd, NY., 7th ult, by Rev H. Emmons of Vernon, Wm O. Laird, MD. of Athens, Georgia, to Miss Sarah Ann Townsend of Floyd.

In Syracuse, 10th inst, by the same, Mr Rufus C. Griggs of Springfield, Mass., to Miss Sarah P. Ashley of Syracuse.

DEATHS.

In this city, 1st inst, Josephine Adelia, only child of J. B. and M. A. Cilley, 14 weeks.

Hon Wm Prescott. He was a graduate of Harvard of the class of 1783. His father was the commander of the American troops at the battle of Bunker Hill, and his son the historian of Ferdinand and Isabella.

15th inst, Mrs Caroline Amanda, wife of Mr Wm Robinson, 25.

In South Boston, 15th, Mr John Deluce, 73.

In Charlestown, 17th inst, Mr James Perkins, 20.

In Dorchester, 13th inst, Mrs Mary Gardner, wife of Mr John L. Whipple, of Boston, and daughter of Hon Isaac G. Reed of Waldoboro', Me, 21.

In Newburyport, Elizabeth Ann, daughter of Hon Henry W. Kinsman.

In Providence, RI, Carlo Maurau, Esq. 65

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Journal Franklin Institute	5 00
Knickerbocker	5 00
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Silliman's Journal of Science and Arts	6 00
Southern Literary Messenger	5 00
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Braithwaite's Retrospect of Medical Science	1 00
Boston Medical and Surgical Journal	3 00
Philadelphia Medical Bulletin (Dr Bell's)	1 00
Philadelphia Medical News	1 00
New York Journal of Medicine	3 00
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Smith's Weekly Vols. of Travels, Novels, &c.	4 00
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d21 is2w&os2w

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Published by S. G. SIMPKINS, 21 Tremont Row. d21 1

NO. 6 PRESENTATION BOOKS. Saint Nicholas' Gift, is a sprightly volume, as its name indicates, full of charming Stories, and will be a favorite with many.

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Dental Ingenuity!

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Late Wells & Morton,

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HAS frequently been solicited to make known by advertisement his new invention for supporting TEETH in the mouth. It being an ENTIRELY NEW and CHEMICAL PROCESS which enables him in all cases to make a perfect fit, render the teeth useful and ornamental, being subject to none of the difficulties or objections that generally attend artificial teeth inserted by aerial pressure, inasmuch as the plate upon which they are inserted in the common way is liable in the majority of cases to the great mortification of the patient to drop down, move about, or produce a rattling in the mouth.

Were it not that I am willing to have my invention thoroughly tested in such a manner that I think the most candid person cannot make the slightest objection to. I should be very unwilling to proclaim it by advertisement as it is no matter of surprise that amidst so much imposition that the mere assertion of the advertiser should be looked upon with suspicion. Therefore the advertiser begs leave to inform his former patients, and friends generally, that his place of business is as formerly, and that from one to an entire new sett of Teeth can be inserted on his new principle in the most easy, agreeable, pleasant and natural style. And those who prefer it will be waited upon six months for all except the cost of constructing the teeth.

Owing to the irregular absorption of the gums and other circumstances it frequently becomes necessary in order to supply the place of nature that the dentist should manufacture his own teeth. With this in view I have established a manufactory for that purpose, and am fully prepared to execute the most difficult cases that may come under the cognisance of a dentist.

OPINIONS OF THE PRESS.

'Restore their hopes and make them lovely still.'

We have noticed from time to time the improvements made in the Dental Art, and had supposed, until we had the pleasure of seeing a set of teeth that were inserted by Dr Morton, (firm of Wells & Morton, 19 Tremont Row,) and worn by one of the fair of this city, that all had been done in this art to supply the place of Nature that was possible. But since we saw the teeth alluded to above, which [illegible] the first of the kind ever inserted here, and so nearly like the natural organs that the most delicate eye can scarcely detect them even on raising the lip, we must accord Dr Morton the praise which his operations have heretofore gained. In addition to their great beauty they are supported without springs upon the atmospheric pressure principle in which many of the most skilful have made a total failure. [Evening Gazette.

Progress of Dental Science. The great improvements that have been made from time to time in this branch of the curative art, have been regularly chronicled and set forth to the public. The new principle of setting whole setts of teeth by suction, as developed in the following notice, which we copy from the Post, cannot fail to meet that attention from those who require such services as its practicability deserves. If a sett of teeth can be made to sustain the weight of four pounds and upwards, in the mouth, by the adaptation of this principle, without any other fastening than their natural adherence to the jaw, it is the greatest discovery of modern times. [Daily Bee.

Extraordinary Operation. We are happy to notice an operation performed by Dr Morton, of the firm of Wells & Morton, Dentists, No 19 Tremont Row.—The patient was a lady about thirty years of age, who had lost all her teeth in the upper jaw, and visited the city for the purpose of having them supplied. On inquiring of her friends who to get to perform the operation, she was referred to one of the oldest and most celebrated dentists in the city, who told her she could not have the teeth put in on the atmospheric suction principle; and feeling a great aversion to having her mouth lumbered with the machinery springs, she determined to return home without accomplishing her object. By the advice of a friend, however, she was induced to call on Messrs Wells & Morton, at whose office, to her great delight, she had a whole sett of teeth inserted upon the atmospheric suction principle in a few hours after she took her seat for the operation. Instead of it being impossible for them to be supported on this principle, a four pound weight was attached to the plate, and raised from the floor, the plate remaining firm in its place. The patient can be seen, and will, with others who saw the operation, testify to the facts. [Post.

Teeth. There can be no mistake about the invention of Messrs Wells & Morton, No 19 Tremont Row, for the name of Dr Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of teeth, will not fail at least, to call and examine specimens of work on this new plan.—[Times.

Boston, with her commercial and manufacturing enterprise, has become the heart of New England, and by her numerous long Railroads circulates her riches throughout the country, exchanging them for raw materials. Her skill in science and art is not to be disputed, since even the elements of the granite hills are now, by dentistical skill, converted into those smiling appendages to the human countenance, called teeth—without which, even the fairest face loses its charms. Those who have lost their *eyedentity* will be gratified by finding that ample restoration may be made, and even whole setts of those valuable masticating instruments can be placed firmly and comfortably in the mouth without the aid of cumbrous springs and other rude contrivances; the pressure of the atmosphere acting, when they are well applied, so as to keep them in their places to each jaw.

We lately had an opportunity of examining two beautiful whole setts of the artificial or mineral teeth, which were sett on gold plate of great purity, and soldered with gold of the same degree of firmness, so that no blackening or galvanic effect, or bad taste, can possibly result. This work we learned was done to order for a gentleman and his lady, who came hither from Cuba, to avail themselves of the skill of Messrs Wells & Morton. [Atlas.

Dental Science. In no branch of business of whatever kind has there been so great improvements made within the last few years as in that of dentistry, and notwithstanding that practitioners in the art have increased beyond any reasonable calculation—and some of them without the least claim to a knowledge of the business—they all appear to be well patronised. We saw a few days since an entire new artificial sett of teeth inserted for a lady of this city by Messrs Wells & Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. This is one of the most difficult and delicate pieces of work that comes under the cognizance of the dentist and great care should be taken in selecting for this operation a skilful and scientific man. In the case above referred to, the lady experiences no difficulty whatever, in mastication, nor is her speech affected in the slightest degree. The universal satisfaction given by Messrs Wells & Morton to persons who have experienced their skill in business is the highest guarantee of their ability to perform the most difficult operations in their line.' [Daily Mail.

Messrs Wells & Morton, Dentist, No 19 Tremont Row, have taken the right course to introduce their invention, by producing the result of Dr Charles T. Jackson's analysis with his own signature. [Transcript.

Messrs Wells & Morton, 19 Tremont Row, have made an improvement in mechanical dentistry by which they avoid all the disagreeable results until now consequent upon inserting artificial teeth on gold plate.—We have seen a specimen of their work, a whole upper sett of teeth, and we consider the style and finish to be a little superior to any other we ever saw—the manner of mounting the teeth upon the plate is indeed perfect, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method. [Eve. Gazette. d21

NEW BOOKS.

POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 10.

FOR A PEACE, OR AN ANTI-SLAVERY MEETING.

TUNE—'*Peace, Troubled Soul.*'

Lord, when we read the historic page,
The record dark of every age,
Wonder and grief our minds confound,
So much does every ill abound.
What selfish arts! what wrath and strife!
What daring sport with human life!

Cold-hearted self disturbs the plan,
Omniscient Love ordained for man;
Mars all the joys for all designed,
Yet never tastes one joy refined.
Almighty God, perform thy will,
And bid a raving world be still.

There is, we know, a healing power,
A light to cheer the midnight hour;
Wrong cannot always triumph here,
We hail the great Deliverer near.
Where'er the Prince of Love shall reign,
That Love will melt the oppressor's chain.

Come, blessed day, so long foretold,
And all thy heavenly charms unfold;
When we shall dwell in calm repose,
And jointly share each joy that flows;
When all shall vie in arts of peace,
And fear of harm in all shall cease. S. W.

[For the Register.]

LINES SUGGESTED BY THE DEATH OF A YOUNG LADY.

'Twas eve. And the sun of a rich summer's day
Was setting. 'A deep hush had come down
And rested upon the world. It seemed
As if the air had fainted, and the pulse
Of Nature had run down and ceased to beat.'
Oh! how much in harmony is Nature
With the inner world. The setting sun
Still lingered on his errand, and threw
A parting ray of peculiar brightness,
Around the couch of one, o'er whom
The shades of death were creeping. But
She heeded not his beauty, neither
The soft breath that so gently fanned her brow.
She no lo ger needed their gentle ministration;
For her calm but intense gaze, and
Half-suspended breath, most plainly told
That she already bathed in the light
Of a higher life, and seemed to breathe the pure
Atmosphere of Heaven. The hand of disease
Had fallen heavily upon her, still she feared
It not, but met its crushing influence,
With a firmness that would have graced a longer life.
She had been her parents' idol, and they, who had
from
Childhood up so tenderly watered this budding flower,
Now stood beside her dying bed. Calmly she gave
To them a parting look, full of religious hope and
quiet
Trust, which said, 'Tis well with me! weep not!
I go in peace! And wherefore should they weep?
That this sweet flower, this borrowed gem, should
Be transplanted from earth, only that it might have
A heavenly setting. A moment more, and she was
Gone. Calmly, but trustingly she yielded up her
Life in all its morning freshness, e'er the
Mists of the world had enwrap'd her in their
Heavy folds, and her young spirit had become
Stained and soiled by the dust of sin.

THINGS THAT CHANGE.

BY MRS. HEMANS.

Knowest thou that seas are sweeping
Where cities once have been?
When the calm wave is sleeping,
Their towers may yet be seen;
Far down below the glassy tide
Man's dwellings where his voice hath died.

Knowest thou that flocks are feeding
Above the tombs of old,
Which kings, their armies leading,
Have lingered to behold?
A short smooth green sward o'er them spread
Is all that marks where heroes bled.

Knowest thou that now the token
Of temples once renowned,
Is but a pillar, broken,
With glass and wall-flowers crowned?
And the lone serpent rears her young
Where the triumphant lyre hath sung?

Well, well I know the story
Of ages past away,
The mournful wrecks that glory
Has left to dull decay,
But thou hast yet a tale to learn
More full of warnings sad and stern.

Thy pensive eye but ranges
O'er ruined fane and hall,
Oh! the deep soul has changes
More sorrowful than all.
Talk not, while these before thee throng
Of silence in the place of song.

See scorn—where love has perished;
Distrust—where friendship grew;
Pride—where nature cherished
All other thoughts and true!
And shadows of oblivion thrown
O'er every trace of idols gone.

Weep not for tombs far scattered,
For temples prostrate laid—
In thine own heart he shattered
The altars it had made.
Go, sound its depths in doubt and fear!
Heap up no more its treasures here.

MISCELLANEOUS.

A TRIBUTE TO THE MEMORY OF DEPARTED INFANTS.

BY REV. CHANDLER ROBBINS.

Who and *what*, then, were they, whose earthly being has been thus nipped in the bud?

Brief as has been their sojourn with us, we have seen bright evidences that they are *immortal spirits*. Premature, as now appears to us their fall, they have engraved on our hearts, by all the beauty of their innocence, the glorious truth, that they are destined to an eternity, in whose distant future, the four score and ten years of the venerable patriarch, will appear in his retracing spirit, brief as the infant's dream of his past mortality.

They lived with us; and yet had no experience of our life. They were in the world, and yet had no knowledge of the world. They were possessed of all the elements of our humanity; yet all their native simplicity; all mingled in the proportion in which the Divinity first grouped them together; all yet unmoulded into a human character. The *Divine* was there; and the *human* was there; and yet the great strife between them had not yet begun. The *wolf* and the *lamb* slumbered side by side, in their little breasts. The Dove of God nestled there; and the beast of prey crouched quietly; and their hearts were conscious of but *one* inmate, and that was *peace*. When the Divine moved, they smiled, and loved, and showed us glimpses of the indwelling of the image of the heavenly. When the passions of the human were momentarily stirred, we saw the manifestations of the evil will, and recognized in miniature, the two familiar features of the earthly.—And yet, one glorious distinction of infancy, who has not loved to mark! Their *good* was *unalloyed* good. But their *bad* was ever *softened* evil. Their divine impulses were direct and pure as the angel's motive; but their evil was not like the evil of the man. Their kindred with heaven, was yet closer than their connexion with earth. Their spirits swelled beyond the measure of their bodies. The bright light, that lighteth every one on the entrance into the world—which, alas! is so often obscured, in the grosser images of the elder in the body,—was seen to shine out clearly through the thin and transparent veil, of their mortal robe of virgin white. They seemed, as we fondly gazed upon them, almost like angels confined in the frail and narrow prison of the body, through which they were striving to reveal themselves to us. And now that they have departed, they seem but the more to have been angel visitants. Nay, it is not fancy now.—The beautiful and mysterious semblance is changed into a hopeful and glorious reality.—They *are* angels, and they *were* so. They had never yet fallen from their estate. They had never been driven from the garden. No flaming sword was behind them, to frighten them from the bowers of Eden. Pain and death were no dreaded curse to them. They bore mortality's doom in the body, but their spirits knew no curse. All who looked upon them with the eye of truth, reverenced the *blessing* of Jesus, written upon their foreheads; the dawning glory of Paradise smiling around their brows.

Such were the departed. Such their state on earth. The study, admiration, envy of the sage. The subject of celestial sympathy.—Whose undefiled idea lives in the near view of our Father which is in heaven; and whose reality reflects upon human eyes His smile.

And now, let us inquire, what *works* they have accomplished during their transient stay on earth? For even the *infant* worketh in the world; and often accomplisheth much for mankind,—how much, let angels sing. This at least we know, that there has been no waste of life and love in the creation of the infant that the earliest dies; that it has not been *in vain to the parent*, that so much has been endured, for the sake of one so briefly enjoyed; that it has not been for nought, that the breath of life just heaved its little breast to-day, and to-morrow left it,—cold, and pale, and motionless, as if it were a sculptured cherub, clasped to the maternal bosom, in place of her living child.

No, not in vain! Disconsolate parent, do not cherish the unholy thought. And come all, and study the works which have followed even these little ones to the land of rest.

They came into the world, *bearers of a message from heaven*. Its burden was the new commandment, "Love one another." And they have executed their commission, so silently, and yet so faithfully; they have whispered it so sweetly, and so often to the heart, their little prattle has uttered it so eloquently; and their soft smile has pictured it so brightly, that all home has received it of them; and far beyond home the message has spread.

The *mother* has *felt* it every day, and all the day long. And its effect has been seen in her countenance, and heard in her words, and pervaded all her domestic round. The *father* has heard it gladly in the early morning, and carried its impression abroad into the busy world; (you may often read the infant's heavenly lesson on the exchange, in the workshop, or at the plough, in the newly-blest father's smile,) and he has hastened home in the evening, well pleased to submit his heart to his tiny moralist again.—And *friends* have caught the same influence, as they have leaned over the cradle, or taken its inmate up to their arms to bless it, and be doubly blessed in return. And *visiters* have felt the moral even in their transient stay.

Where is there one infant who has died, and taught no lesson of love; brought no call and aid to affectionate duty; done nothing to refine and strengthen the holy chain of human sympathy? Whose heart has infancy ever *injured?* Whose has it ever left *all unaffected?* Into the tissue of whose life has it not with its pure hand, woven some golden thread, some ray of joy, some heavenly tie?

Yes, they have descended to earth on their Father's errand; and they have finished their work, and have glorified Him, before they were summoned to render back their commission.

And yet another office they have answered. They came to present to our admiration and our imitation, a true miniature of the heavenly character. Innocence is the morning twilight of perfection. The same radiance that shines on the face of the perfect man is prefigured in the countenance of the babe. The elements of character, in their state of natural rest, manifest the same expression as the elements of the moral character, after it has been tried, purified, sanctified, and balanced.

Every Christian grace displays itself at some period in the infant of but a single year. The friends of the departed will tell us that faith, humility, truth and love, have been the common manifestations of every day. And even *patience*, that grace of so difficult exercise in all, those who have watched the little sufferers night and day, have seen. Yea, there are those who will bear witness that they have seen even patience in their mild and calm look; and that they have felt its presence in those innocent minds, when, in the midst of pain, their countenances have beamed upon them with a languid smile, as if of thanks, (how touching a recompense) for all their kind, yet vain efforts of relief. Of such, indeed, is the kingdom of heaven!

No wonder that Rachel mourns, when beings such as these are not! No wonder that the Christian parent weeps silently and long, when creatures of such spiritual beauty are no more! O, regard it not,—ye who have never known what the parent feels,—O, regard it not a trifling thing to the world, that so many are simultaneously conveyed from the cradle to the tomb.—No, ye pure spirits, ye pass not away unwept! Ye leave us not like the summer bird, whose sweet note ceases, we know not when! Ye are not caught upward like the morning cloud, and the early dew, with no eye to strain after your vanishing beauty, and no heart to miss your heavenly office! Your little graves shall not be overlooked among the taller monuments of the churchyard! Ye have left a deep void in the love and in the beauty of love! Ye have taught us your hallowing lessons! Ye have manifested bright glimpses of the kingdom of heaven! Ye have availed much, by the strong attraction of your innocence, to draw mankind upward to the Father! Your little span of life has been crowded with sublime morals, and your memory is written upon many softened hearts! Not one of your little host has crossed the flood without a sincere and swelling requiem! The warm tear drops frequent upon the record of your departure! And the same breath that calls you surely blessed in that better land, tells how lovely and how lamented, below!

But, deep as is the loss to home and friends, of the infants who were their brightest life, surely no *Christian Rachel* can *refuse to be comforted, because they are not*. There is everything of consolation in the infant's death. Every ray of comfort which beams through the word of God, from beyond the grave, concentrates in the heart that views this event by the heavenly light.

How sweet their repose! From an earthly dream,—perhaps a painful dream,—they have fully waked in heaven. A vision of kind forms in the body, and of an earthly home, has passed before them like a painted scene; and then they have opened their eyes upon the smile of God, and the enchanting realities of an unfading home. They heard from afar the tumult of this jarring world, and now their ears are charmed with the harmonies of the Land of Peace.—They stood on the threshold of this scene of dangers and of snares, but a kind hand has caught them away, before they were harmed.

It was all joy to them to die. There was no dark valley of gloomy shadows, at the end of their journey. 'Twas only sleep, more welcome, and as free from dread.

Then let the ascending cherubs take us by their little hands, and lead us upward with themselves to the throne of God.

HEROIC WOMEN OF AMERICA.

Among the American ladies who have distinguished themselves in the course of our revolutionary war by the sacrifice of self-interest to the public welfare, none is more celebrated than Mrs. Jacob Motte, of Carolina. The action by which she sacrificed her own property to the demands of patriotism, was so graceful, so generous and free, that it has occasioned her praises to be celebrated in all the histories of the time. The incident took place in the year 1781, when General Greene and the active partisan officers, Lee, Marion and Sumpter, were disputing with Cornwallis and Rawdon the possession of the Carolinas. The first battle of Camden had already been fought, when the celebrated siege of Forte Motte took place.

The new mansion house of Mrs. Motte, situated on a high and commanding hill some distance above the junction of the Wateree and Congaree, had been made the principal depot of the convoys from Charleston to Camden, Fort Granby and Ninety-Six. It was surrounded by a deep trench, which was defended by a strong and lofty parapet erected along its inner margin. Captain M'Pherson commanded the garrison, which usually consisted of about one hundred and fifty men, but which was now increased by the accidental arrival of a small detachment of dragoons. This body, on its way to Camden, with dispatches for Lord Rawdon, had entered the fort a few hours before the appearance of the American forces, led by Marion and Lee, to besiege it. On another hill, opposite to the north side of the new mansion, stood an old farm-house, in which Mrs. Motte had formerly resided, and to which she had been dismissed by Captain M'Pherson. Upon this height Lee was stationed with his corps, while Marion occupied a position on the eastern declevity of the ridge on which the fort stood. A six-pounder, dispatched by Greene to the aid of Marion, was mounted on a battery by that officer for the purpose of raking the north side of the enemy's parapet, which Lee was preparing to attack. By the 10th of May, the works were in a state of such forwardness that it was determined to summon the commandment. On the same day Rawdon had evacuated Camden and proceeded to Nelson's Ferry, for the purpose of crossing the Santee and relieving Fort Motte. Greene, on the other hand, advanced to the Congree to cover the besiegers. Under these circumstances M'Pherson, though destitute of artillery, replied to the summons that he should continue to resist to the last moment in his power. In the evening, a courier arrived from Greene, informing Marion of Rawdon's movements, and urging upon him redoubled activity.

On the 11th, the British general reached the country opposite Forte Motte, and at night encamped on the highest ground in his route, that his fires might convey to the besieged the certainty of his approach. The large mansion in the centre of the trench left but a small part of the ground within the works uncovered; burning the house, therefore, must force them to a surrender. The preparation of bows and arrows with missive combustible matter was immediately commenced. Lieutenant-Colonel Lee and every officer of his corps daily experienced the most cheering and gratifying proofs of the hospitality of the owner of the beautiful mansion doomed to be thus destroyed, while her tenderness and her active benevolence extended to the lowest in the ranks. The destruction of private property was at all times peculiarly distressing to the two gallant commanders, and these considerations gave a new edge to the bitterness of the scene. But they were ever ready to sacrifice their feelings to their duty, and Lee forced himself to make a respectful communication to the lady respecting her destined loss.

When the intended measure was imparted to her a complacent smile, which settled on her features, at once dispelled the embarrassment of the agitated officer, while she declared that she joyfully gave her house to the good of her country, and should delight to see it in flames. Shortly after seeing accidentally the bow and arrows which had been prepared, she sent for Colonel Lee, and putting into his hands a splendid bow, and its apparatus, which had been presented to her husband by a friend from India, begged his substitution of them, as probably better adapted to the purpose than those provided. Lee was delighted with this opportune present, and quickly prepared to end the scene. The lines were all manned, the force at the battery doubled, and Doctor Irwin was sent with a last summons to surrender. Brown listened patiently to his explanations, but remained inflexibly fixed in his determination to hold out to the last. It was now midday of the 12th, and the scorching sun had prepared the shingles for the conflagration. When Irwin returned, three arrows were successively fired at different parts of the roof. The first and third kindled into a blaze. M'Pherson ordered a party to repair to the loft of the house and stop the conflagration by knocking off the shingles. But Captain Finley's six pounder completely raked the loft, the soldiers were driven down, and the brave Briton hung out the white flag and surrendered unconditionally. The conquerors and the conquered soon after repaired to Mrs. Motte's, where, by invitation, they partook together of a sumptuous dinner, in full view of the smoking ruins—the unaffected politeness of the patriotic lady soothing the angry feelings which the conflict had engendered, and obliterating from the memory of the gallant whigs the recollection of the injuries she had unavoidably sustained at their hands. When Rawdon finally effected the passage of the river, he found a ruined post and paroled officers, the captors having divided their forces and moved off. Lee against Fort Granby and Marion to Georgetown. [Lady's Book.

A MOTHER AT HER CHILD'S GRAVE.

We were leaning against a gateway, and contemplating all these silent teachings around us, when the sound of many footfalls aroused us from the reverie. We looked up, and a small funeral procession was close at hand, directing its course toward the place where we stood, which was indeed the entrance to a burying ground.

Four lads were bearing along a little bier, behind which followed the parents of the deceased, and a few relatives. 'It is better to go to the house of mourning,' says the scripture; but as we had no invitation thither, we joined the little train, and went into the city of the dead. The procession paused, and gathered round a small grave, and the customary assistants took the coffin, and lowered it into the 'narrow house appointed unto all.' No office was said, no clergyman was at hand to apply the seal of instruction to the softened heart, to lead away the thoughts of the mourners from the object before them to the contemplation of the probable abode of the better portion of what they had loved, or to make each of the parents say, with the monarch of old, 'I shall go unto him, but he shall not come again unto me.'

When the lid and other apparatus were moved from the grave, the bereaved parents stepped forward to look down into the narrow place, and take a last farewell of their little one. The hardened features of the father were distorted by anguish, and he applied his handkerchief to his eyes, which seemed unused to tears. The mother was then led forward. There was less of distortion in her features. She grieved much, but she wept, and those tears were for blessings. She leaned over the edge of the grave, and looked far down upon the unadorned coffin of her child. We could see when her eye first met it. A sensation of sudden pain was evident for a moment in her face, but it passed away, and a mother's tears were indulged. The friend who had conducted her hither, and sustained her there, then quietly withdrew her from the position; but just as she was turning away, we saw a sudden disturbance of her features, and heard her scream. The husband was at once by her side. Pointing down into the grave, she said with a shudder, 'there is water there—cold water.'

The little train walked slowly away from the grave yard. The mourners were too poor and too humble to induce a large procession, and that procession was too small to excite much attention. We looked down into the grove, and some water had, indeed, collected therein, and being displaced by the coffin, it seemed in larger quantities than it really was. The poor mother had, of necessity, yielded to the death of her child. In a little time, she had consented to bury the dead out of her sight, and she had wound up her feelings to endure, with only customary expressions of sorrow, the deprivation, and the last scene that shut forever from her sight the child that she had borne and nurtured. She had schooled herself to a contemplation of the darkness of the grave, and the earthy covering of her child, but she was not prepared for the unseemliness of the water. A sensation of coldness, worse than that of the grave, came over her, and, for a moment, she felt as if her little one was to be sensible, amid its decay, to the discomforts of a watery grave. Let none smile at this apprehension. A mother, who has lost her child, will not.

The evening sun poured its yellow beams upon the heap of earth beside the grave, and the particles of moisture that yet hung upon the clods glistened with prismatic lustre, as they dropped upon the coffin of the little innocent. [U. S. Gaz.

PLYMOUTH ROCK, AND PLYMOUTH CELEBRATIONS.

We dropped in to the Council Chamber on Saturday, to see what the descendants of the Pilgrims were doing. We feel these days as if all Pilgrims were brethren; for the land is a land of Pilgrims. In the days of our boyhood, there was a sort of notion that Americans had as good a right to their country as other folks had to theirs. But *that* has got to be an obsolete idea, and we give it up and go for the grand caravan of Pilgrims, who claim all countries as theirs and none in particular. These are the days of our pilgrimage, and whether we are to go finally to Texas or Oregon, or New South Wales, or Kamskatcha, or Van Dieman's Island, or the Peak of Teneriffe, is not settled in our Philosophy. We wish it *was* settled, that when we once get hold of a 'country' and get fairly born in it (even by accident) that it was *our* country!

But, never mind;—let us look a little a the Pilgrims. We found them in full session. The committee reported a plan, which consisted mainly in these things:

1. To have an Orator, who it was agreed should be JAMES H. PERKINS.

2. That there should be a procession and a dinner, to which all other citizens should be invited.

3. That there should be a social party in the evening, under the direction of the ladies.

The dinner, it was agreed, should be without intoxicating drinks; and, if they could be got, three most enticing dishes should be on the table, viz: parched corn, baked clams, and salt herring! These dishes we like; for if we are all to be Pilgrims together towards Texas, Oregon, and New Zealand, the sooner we begin a proper regimen the better.

The appearance of the Pilgrims was a good certificate to the superiority of the Pilgrim Schools,—for they were among the most intelligent men of Cincinnati. There was rather an amusing debate on the resolution, whether the party in the evening should be under the 'direction' of the ladies. Mr. WALKER thought it was unusual and strange. Mr. CHASE knew they were all under the direction of ladies at *home*, so they might as well acknowledge it in public. Mr. FESSENDEN thought it was the most appropriate thing imaginable, for the meaning of *direct* was *to keep straight*, and the ladies were the very best persons to do that. It was finally agreed that the ladies should *direct*. Some other things were debated,—as to balls, the meaning of 'intoxicating drinks,' &c., &c. Finally, they were all left to a sub-committee of arrangements.

We conclude that the Pilgrims will have a splendid affair of it, and the rest of the Pilgrims, —Buckeyes and all,—had better join in and have a right merry meeting. [Cincinnati Chronicle.

SEATSFIELD.

A few weeks before I sailed from New York, there was a lively discussion in the newspapers respecting the actual existence of a German writer upon American manners, said to be named SEATSFIELD, and to reside somewhere in Switzerland. When at Zurich, a few days since, I took the opportunity to inquire of a bookseller whether he had ever heard of such a man. 'Certainly,' said he, 'and am well acquainted with him. He resided in Zurich a number of years.' He then took down from the shelves a catalogue of books, and pointed out to me the following note: '*Seatsfield*, William, a North American, for several years were not published under his own name, but appeared anonymously. The excellence of the sketches, however, will no longer permit the painter to remain unknown in a wider circle.' The works ascribed to him were in all six, most of them in several volumes, several of which were actually put into my hands. Of course I could no longer doubt of the *actuality* of Seatsfield, and when I looked at the soiled, well-worn books, (it was a circulating library as well as bookstore,) I could readily believe what the bookseller told me, that they had a great reputation, and were eagerly read. I must confess, however, that the sketches struck me, on looking hastily over a few of them, as being overdrawn and unnatural.

On learning that his publishers had a bookstore not far off, I took the liberty to call upon them and make farther inquiries about this American, who lives in Switzerland and writes in German, and who has followed the example of Sir Walter Scott in attaching a degree of mystery to his writings. One of the firm, with great politeness, showed me a letter, received from him a few days before, under date of July, 1844, in which he spells his name *Sealsfield*, and not Searsfield or Seadsfield, and then gave me the following account, 'Twelve years ago, a tall, portly man, with a sickly yellowish complexion, who had lived several years in Zurich without any visible employment, never mingled in society, and was very cold and distant in his manners, came into my office and gave me a manuscript, with a request that I should read it, and if I liked it, make proposals for publishing it. It was entitled, *des Legitime und die Republikaner*. I was immediately struck with its originality and life. The style was very peculiar. It was not German, but a kind of English German, which possibly helped to give the impression of originality. Since then his German has improved, but his later works are thought not to be equal to his first. He told me that he had lived at Natchez, had been in Mexico, and was formerly a correspondent of the New York Courier and Enquirer. Four or five years ago, he made a visit to the United States. He now lives at Brugg, a town ten or a dozen miles distant on the road to Basle, a single man of fifty years of age or more.' [Cor. N. Y. Evangelist.

NEW AND INTERESTING DISCOVERY IN SOUTH AMERICA. The National Intelligencer contains a long letter from Mr. Pickett, at Lima, commenting upon discoveries of very extraordinary ruins, said to have been found by Judge Neito, in the province of Chachapovas while on an exploring expedition. In making a survey of the country, he found at Ceulap, a building of a most extraordinary character, which he describes as a wall of hewn stone 560 feet in width, 3,600 length, and 150 feet high

This edifice being solid in the interior for the whole space contained within 5,376,007 feet of circumference, which it has, to the before mentioned height of 150 feet, is solid and levelled, and upon it there is another wall of 300,000 feet in circumference in this form, 600 feet in length and 500 in breadth, with the same elevation (150 feet) of the lower wall, and like it, solid and levelled to the summit. In this elevation, and also in that of the lower wall, are a great many habitations or rooms of the same hewn stone, 18 feet long and 15 feet wide, and in these rooms, as well as between the dividing walls of the great wall, are found neatly constructed ditches, a yard or two thirds in length, and a half a yard broad and deep, in which are found bones of the ancient dead, some naked and some in cotton shrouds or blankets of very firm texture, though coarse, and worked with borders of different colors. If this description is authentic—and we have no reason to doubt it—this building must be the greatest building in the world in point of size. We know of nothing in Egypt or Persia equal to it. From the description it must have been a vast tomb, but whether erected by the Indians, before the Spanish discovery, or by remote generations, cannot be decided; yet the Judge says that the ingenious and highly wrought specimens of workmanship the elegance of the cutting of some of the hardest stone, the ingenuity and solidity of the gigantic work, all in stone, the elegant articles of gold and silver, and the curious wrought stones found in the mounds, all satisfy him that the territory was occupied by an enlightened nation, which declined in the same manner as others more modern; as Babylon, Balbec, and the cities of Syria; and this, he says is evidently the work of people from the old world, as the Indians had no instruments of iron to work with.

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